The Magical Treatise of Solomon

or *Hygromanteia*

also called the

Apotelesmatikē Pragmateia,
Epistle to Rehoboam,
Solomōnikē

translated & edited by

Ioannis Marathakis

Foreword by Stephen Skinner

The Magical Treatise of Solomon

Epistle to Rehoboam

Hygromanteia

Σολομωνική

Ὑγρομαντεία

Ἀποτελεσματική Πραγματεία

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The Magical Treatise of Solomon

or

Hygromanteia

also called the

Apotelesmatikē Pragmateia,
Epistle to Rehoboam,
Solomōnikē

being a translation of MSS Harleianus 5596, Bononiensis 3632, Atheniensis 1265, Gennadianus 45, Atheniensis 115, Parisinus 2419, Monacensis Gr. 70, supplemented by a number of other Greek manuscripts

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Bononiensis 3632, from the University Library of Bologna;
Gennadianus 45, courtesy of the Gennadius Library, American School of Classical Studies at Athens;
Harleianus 5596 from the British Library;

The image from Marcianus 299 is reproduced from Berthelot (1887); Parisinus 2419 from Delatte (1927); and Monacensis Gr. 70 from *CCAG* VIII, 2 (1901).

Finally, my thanks to Nena Pappa for her valuable help with the French passages.

Bibliographic Note

This text has been edited with reference to almost all the known manuscripts of the *Magical Treatise of Solomon*, including MSS Harleianus 5596, Bononiensis 3632, Atheniensis 1265, Gennadianus 45, Atheniensis 115, Parisinus 2419, and Monacensis Gr. 70, supplemented by a number of other manuscripts.

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Foreword

This is an extremely important book for both the history and the practice of magic in Europe and the Eastern Mediterranean, because it forms the bridge between the Greek magic of the Middle Ages and the later grimoires of Italy and the rest of Europe. It is in fact this text which is the source of the *Key of Solomon,* the most widely disseminated grimoire in Europe, from which a whole host of other European grimoires derived. It is the procedures and the spirits found in the *Magical Treatise of Solomon* which crop up again and again in Latin grimoires from the 15th century onwards.

Although there has always been dissemination of magical manuscripts in the eastern Mediterranean, it is noteworthy that the oldest manuscript of the *Key of Solomon* is 16th century, and thus not older than the *Magical Treatise.* The transition probably occurred around the time of the Muslim sack of Constantinople in 1453 which caused a wave of scholars to bring Greek manuscripts to the relative safety of Italy, where the new knowledge helped to ignite the Italian Renaissance. Amongst these manuscripts was almost certainly copies of the *Magical Treatise.* The transition from the Greek to the Latin speaking world was not all plain sailing, and a number of magical secrets failed to be translated fully to the Latin grimoires, because either the translator did not understand them or thought they were too dangerous to be recorded. It is therefore for this reason that many of the perplexing passages in the grimoires can only be fully understood by a thorough reading of the *Magical Treatise.* A certain coyness set in with the transition into Latin. For example, in the process, names like Loutzipher, Beelzebub and Satan tend to disappear completely leaving the infernal hierarchy incomplete, or get hidden behind initials like 'L.B.S.' Magic is nothing if not hierarchical, and this loss also applied to the Demon Kings of the four quarters.

Not only is it now possible to understand grimoire magic at greater depth, but it is also possible to dispose of the myth that the *Key of Solomon* was translated from a Hebrew original. Although there may have been some Jewish input long before, many of the ingredients of the *Magical Treatise,* like the spirit hierarchy, or the use of the typically Greek black handled knife, are completely Greek.

Instances where only the *Magical Treatise* can explain what the *Key of Solomon* refers to include the use of the blood of a bat (p. 88). Other grimoires are

similarly indebted. There are for example also explanations why the *Liber Juratus Honorii* uses the blood of the bat and certain parchments (see p. 79 for the parchments of the benefic planets) for creating the Seal. The *Magical Treatise* also contains detailed material about plants, which became divorced from the grimoires in the Latin West. It is the origin of the planetary plants list in the *Book of Secrets* of Albertus Magnus (p. 81).

It is also the origin of certain *Key* (ACF version) chapters concerning the black handled knife, the quill, the virgin parchment, the 'unborn' parchment, the virgin wax, and the virgin clay. The reasons behind various observances and ritual apparel, such as the crown, shoes, become apparent. Most importantly, the exact protective circle design derives from the *Magical Treatise,* and perplexing features like the three 'lock marks' to be seen in the drawing of the *Key of Solomon* circle (Wellcome MS 4670) can be seen in the magical seals in Genadianus MS 45.

The *Treatise* is the origin of the names of the chief demons that can be found in the *Grimorium Verum, Grand Grimoire,* UTF version of the *Key,* and also in Abramelin, in fact without it the hierarchy of the spirits of the *Goetia* makes no sense. The placing of beans in the mouth for the operation of invisibility in the *Grimorium Verum* is also clarified in the *Treatise.* In all, the *Magical Treatise* is the source of very many of the traditions of European ritual magic.

You will notice that a number of passages appear to be repeated in this book. This occurs where sections of different manuscripts were very similar. It was decided that it was more complete, and more academically honest, to provide the different versions in full, rather than either choosing just one manuscript over the other versions, or taking A E Waite's approach of combining them into a synthetic whole, in which it is not possible to decide which passage came from what source. Although it was much more work, we decided upon the more complete route. Nevertheless there are minor, but telling, differences between the different versions, one adding a detail that the other omitted, thereby allowing the reader to appreciate the differences, and decide for himself which text he prefers. The translations are in roughly chronological order, with the oldest appearing first, so it is possible to track the development of this text. Read in conjunction with a full version of the *Key of Solomon,* many of the perplexing parts of the grimoires become immediately clear.[1]

- Stephen Skinner,
Singapore, September 2011.

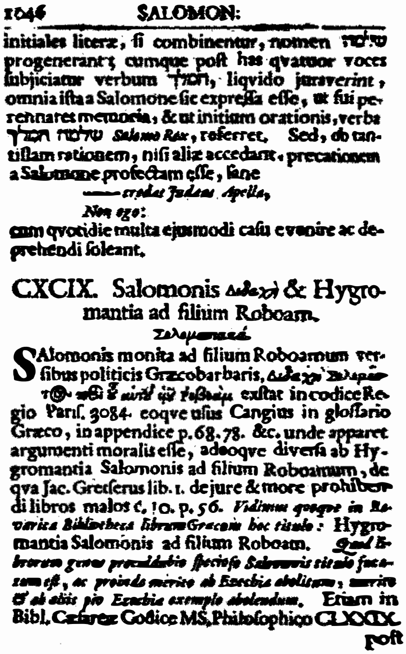
[1] See the *Veritable Key of Solomon*, 2008, in this same series, SWCM Vol. IV.

INTRODUCTION

The work known as *The Magical Treatise of Solomon* or *Hygromanteia* is a Greek magical book that survives in a fragmentary form in a number of manuscripts, the earliest of which dates to the 15th century. Its material seems to have influenced posterior Latin grimoires of the West, such as the *Key of Solomon* and the *Grimorium Verum*.

References, Abbreviations and Editions

An early reference to this work was made by Jacob Gretser, a famous Jesuit writer (1562-1625). This reference was quoted by Fabricius in 1718: 'Vidimus quoque in Bavarica Bibliotheca librum Graecum hoc titule: *Hygromantia Salomonis ad filium Roboam.*" Since this was located in the Library of Bavaria, it is certainly the manuscript known to us as Codex Monacensis Gr. 70, which is translated in the present volume.


1046 SALOMON:

initiales literæ, si combinentur, nomen שלמה progenerant; cumque post has qvatuor voces subjiciatur verbum המלך, liqvido juraverint, omnia ista a Salomone sic expressa esse, ut sui perennaret memoria, & ut initium orationis, verba שלמה המלך *Salomo Rex*, referret. Sed, ob tantillam rationem, nisi aliæ accedant, precationem a Salomone profectam esse, sane

—— *credat Judæus Apella,*
Non ego:

cum qvotidie multa ejusmodi casu evenire ac deprehendi soleant.

CXCIX. Salomonis [illegible] & Hygromantia ad filium Roboam.

Salomonis monita ad filium Roboamum versibus politicis Græcobarbaris, [illegible] extat in codice Regio Paris. 3084. eoqve usus Cangius in glossario Græco, in appendice p. 68. 78. &c. unde apparet argumenti moralis esse, adeoqve diversa ab Hygromantia Salomonis ad filium Roboamum, de qva Jac. Gretserus lib. 1. de jure & more prohibendi libros malos c. 10. p. 56. *Vidimus quoque in Bavarica Bibliotheca librum Græcum hoc titulo:* Hygromantia Salomonis ad filium Roboam. *Quod librorum genus procul dubio speciose Salomonis titulo fucatum est, ac proinde merito ab Ezechia abolitum, merito & ab aliis pio Ezechiæ exemplo abolendum.* Etiam in Bibl. Cæsareæ Codice MS. Philosophico CLXXIX. post

Figure 1: Gretser's early reference to the *Hygromanteia*, quoted by Fabricius in *Codex Pseudepigraphus Veteris Testamenti*, 1718, p. 1046.

Nikolaos Politis, the founder of folkloric studies in Greece, was the first modern scholar to draw attention to this text, in an article included in the first issue of the periodical *Byzantinische Zeitschrift*, 1892. He edited the sections concerning the construction of the parchment and the planetary inks, using three manuscripts: Atheniensis 1265, Atheniensis 115 and Monacensis Gr. 70.[1]

A full edition of the *Hygromanteia* found in Monacensis Gr. 70 was included in the series *Catalogus Codicum Astrologorum Graecorum*, vol. VIII 2, in 1911. Joseph Heeg edited the text, and he also provided a list of four other relevant manuscripts: Taurinensis C VII 15, Parisinus Gr. 2419, plus two Codices Athenienses, possessed by Politis but not examined by Heeg himself.[2] Judging from the description of the latter two manuscripts, they probably were Atheniensis 115 and Atheniensis 167.

When volume X of the *Catalogus* was published in 1924, dedicated to the Athenian manuscripts, Armand Delatte described the Codices Athenienses 1265, 115, and 167 and included certain extracts from them. However, he confined himself mostly to the astrological sections of the work, as the title of the series demanded.

Afterwards, in 1927, he published the evocation and divination related material that was included in the Athenian manuscripts under the title *Anecdota Atheniensia I*. In an extensive appendix, Delatte also published major parts of other manuscripts with relevant material, namely Harleianus 5596, Parisinus 2419, Bononiensis Univers. 3632, Neapolitanus II C 33, Mediolanensis H 2 infer., Vindobonensis Phil. Gr. 108, Mediolanensis E 37 sup. and Athonicus Dion. 282.

The *Catalogus* series was completed in 1936 with volume XII, dedicated to the manuscripts of Saint Petersburg. Three more codices mentioned in that volume seemed to have close connections with the *Magical Treatise*, namely Petropolitanus Academicus Musaei Palaeographici, Bibl. Publicae 575 and Bibl. Publicae Gr. 646. Delatte published certain parts of the first manuscript in 1949, in his monograph *Le traité des Plantes Planétaires d'un manuscript de Léningrad*. In the same monograph, Delatte cited a list of the fifteen relevant manuscripts known at the time, along with their abbreviations. These same abbreviations will be used in the present book:

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[1] Politis, *Palaiographikē Stakhyologia*, p. 557.

[2] Boll (ed.), *Catalogus Codicum Astrologorum Graecorum*, VIII 2, pp. 139-140.

A: Atheniensis 1265 of the National Library of Athens.

B: Atheniensis 115 of the Historical and Ethnological Society of Greece.

B2: Bononiensis 3632 of the University Library of Bologna.

D: Athonicus Dion. 282 of the Dionysius Monastery of Mount Athos.

H: Harleianus 5596 of the British Library.

M: Monacensis Gr. 70 of the Bavarian Regional Library of Munich.

M2: Mediolanensis H 2 infer. of the Ambrosian Library of Milan.

M3: Mediolanensis E 37 sup. of the Ambrosian Library of Milan.

N: Neapolitanus II C 33 of the National Library of Naples.

P: Parisinus Gr. 2419 of the National Library of Paris.

P2: Petropolitanus Academicus of the Paleographic Museum of the Science Academy of Saint Petersburg.

P3: Petropolitanus 575 of the National Library of Saint Petersburg.

P4: Petropolitanus 646 of the National Library of Saint Petersburg.

T: Taurinensis C VII of the National University Library of Turin.

V: Vindobonensis Ph. Gr. 108 of the Austrian National Library of Vienna.

One more manuscript was discovered later by Delatte, who published it in his monograph *Un Nouveau Témoin de la Littérature Solomonique, le Codex Gennadianus 45 d'Athènes*, in 1959. Greenfield, in 1988,[1] added this manuscript to the list, together with the Codex Metamorphōseōs 67. The latter manuscript however, described in *Ta Kheirographa tōn Meteōrōn* by Nikos Beēs in 1967, is only a potential candidate, since Greenfield did not have the chance to examine it, and neither did I. Nevertheless, the number of relevant manuscripts was thus raised to seventeen:

G: Gennadianus 45 of the Gennadius Library of Athens.

M4: Metamorphōseōs 67 of the Metamorphōseōs Monastery of Meteōra.

Torijano, in 2002, restores the forgotten Atheniensis 167, but many manuscripts are missing from his list, namely B2, N, V, M3, G, P4 and M4. The lack of B2, V and M3 is understandable though, since they do not contain parts of the *Treatise per se*, as we will see below, and M4 is only a potential

[1] Greenfield, *Traditions of Belief*, pp. 159-160.

candidate, as already mentioned. Torijano also adds an Arabic manuscript, Vaticanus 448 because it contains an "ethical exhortation of Solomon to his son Rehoboam,"[1] as described by Graf in *Geschichte der Christlichen Arabischen Literatur*, vol. I. I haven't been able to examine Graf's book, but if the exhortation is indeed only ethical, then this manuscript may not have any relation to the *Magical Treatise*.

As appendices to his book, Torijano provides an English translation of the version contained in M, as well as the Greek text of four manuscripts: M (reproduced from *Catalogus* VIII 2), H, P and D (reproduced from *Anecdota Atheniensia I*). A Spanish translation of M was published by the same author three years before.[2]

As a last contribution to the list of sources, I would add the Bernardaceus Magical Codex, a 19th century manuscript that belongs to a private collection and that was published in 2006 by Manolis Papathomopoulos. Thus, the number of relevant manuscripts are increased to nineteen with the addition of:

A2: Atheniensis 167 of the Byzantine and Christian Museum of Athens.

B3: Bernardaceus of the private library of the Bernardakēdes.

Finally, a modern Greek translation of the version contained in H was included in the Appendix of my 2007 book *Anazētōntas tēn Kleida tou Solomōnta.*

Let us now examine each of these manuscripts in detail.

[1] Torijano, *Solomon the Esoteric King*, pp. 157-160.
[2] Torijano (ed.), *La Hygromanteia de Salomón*, pp. 330-346.

THE MANUSCRIPTS

Bononiensis Univers. 3632 (B2)

Codex B2 is composed of 475 folios and its size is 21.6 x 21.9 cm. The manuscript is described and partially published in *Catalogus* IV pp. 39-46 and 124-131, as well as in *Anecdota Atheniensia*, pp. 572-612. Another description can be found in McCown's *Testament of Solomon*, pp. 21-25.

It was written in 1440 by a physician named Iōannēs of Aron. The word Aron could be the name an unknown location or his father's name, Aaron. If the latter case is true, Iōannēs was probably a Christianized Jew. Some words or phrases appear encoded. The cryptography of the codex is very close to the one used in Vaticanus Gr. 1809. McCown believes that even if the scribe had no relation to the monastery of Grottaferrata, where a similar code was invented, there is no doubt that he lived in Italy.[1]

Ff. 1-261 contain medical material, and then the astrological, divinatory and magical material follows. This manuscript does not really contain parts of the *Magical Treatise*, but some of its divination methods can be found connected with the *Treatise* in other manuscripts. Among the divinatory material, one can find version I of the water divination (ff. 344v-345), the evocation of the black demon (f. 346), the fingernail divination (ff. 346-346v), two versions of the mirror divination (ff. 347 and 349v-350), the crystal stone divination, the copper bowl divination (f. 347v), necromancy (ff. 348v-349) and divination by means of a basin, a kettle and a glass (ff. 350v-351).

Except for the divinatory methods, B2 contains many magical recipes and a part of the *Book of Wisdom of Apollonius* (f. 359v).[2] Immediately after this, there are three folios (ff. 360-361) depicting forty nine talismans which are irrelevant to the *Magical Treatise*, with the exception of one (see the analysis of section 32, about the ring of Solomon). The manuscript also contains a work ascribed to Hermes Trismegistos concerning the zodiacal and planetary herbs (ff. 435v-436). This is one of the five different *herbaria* that can be found in the Greek

[1] McCown (ed.), *The Testament of Solomon*, p. 25.

[2] The *Book of Wisdom of Apollonius* is a 5th or 6th century Greek magical book that survives in a fragmentary form in about seven manuscripts, and is somewhat related to the *Heptameron*.

manuscripts, but one irrelevant to the *Magical Treatise*. It is followed by portions from the *Testament of Solomon* (ff. 436v-441v).[1]

Figure 2: Bononiensis 3632, f. 345v, showing divination by means of a lit candle.[2] This type of divination is not described in the present book, as it only appears in this manuscript.

Neapolitanus II C. 33 (N)

This manuscript is composed of 534 folios, its size being 21.2 x 14.8 cm. The manuscript is described and partially published in *Catalogus* IV, pp. 49-63 and 132-169, as well as in *Anecdota Atheniensia*, pp. 613-624.

It was written in 1495 by an orthodox priest named Iōannēs Xērokaltos. In the beginning it contains astrological and divinatory material, followed by fragmentary quotes from the Church Fathers (ff. 18-31). A second astrological and divinatory part follows (ff. 31-52v) that includes an explanation of the

[1] In manuscripts, the *Testament of Solomon* is often found to accompany the *Magical Treatise*.
[2] Also reproduced in Delatte, *Anecdota Atheniensia*, p. 577.

geomantic figures and a few magical recipes. Ff. 53-232 contain ecclesiastical material, followed again by astrological, divinatory and magical fragments till the end.

The *Magical Treatise* material is confined to ff. 232v-233. This contains the section concerning the talismans attributed to the twelve Signs of the Zodiac. Then follows a divination called *Lekanomanteia,* basin divination, but not the same type of basin divination that one can find in other manuscripts. A work regarding the planetary herbs, irrelevant to the *Magical Treatise,* is included in ff. 387v-388v. Ff. 389-391v contain a very interesting work on the planetary hours, ascribed to the 5th century astrologer and astronomer Hephaestio,[1] that was possibly one source of the talismanic part of the *Magical Treatise.* Finally, two *lunaria*[2] are cited in ff. 393-398. They too could have served as sources of the relevant sections of the *Magical Treatise.*

Harleianus 5596 (H)

This is probably the most well known manuscript of the *Magical Treatise* today, its size is 23 x 34 cm and it is composed of 58 folios. A rather thin volume in comparison with the previous ones, it is described in *Catalogus* IX 2, pp. 14-16, and in McCown's *Testament of Solomon,* pp. 13-15 and 18-20, as well as in *Anecdota Atheniensia,* pp. 387-445, where it is also partially published. The manuscript contains no information about the scribe or the date of its writing, but paleographical evidence indicate that it was created in the 15th century.

The first five folios contain a work on divinatory geomancy, followed by Pythagoras's letter to Hēlias and a magical recipe concerning invisibility. Ff. 7-18 cite fragments of the *Testament of Solomon.* The actual *Treatise* is contained in ff. 18v-39v, alongside various divinatory methods. It is followed by another fragment of the *Testament of Solomon.* Ff. 41v-44v presents a long list of angels and demons of the hours, as well as the talismans attributed to them. The text is interrupted by the palmistry method of Melampous, the lector priest, until f. 49v, where the scribe inserts an electional astrology passage concerning the position of the Moon in the Zodiac. Then follows a version of the construction of the planetary inks, as well as the planetary herbs of Saturn and Sun. Ff. 51-58v contain astrological information.

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[1] Hephaestio (or Hēphaestiōn) of Thebes (fl. 415 CE) was an astrologer of Egyptian descent who wrote astrological classic known as the *Apotelesmatika* summarising the works of many of the earlier Greek astrologers.

[2] In this context a *lunarium* is a divinatory or electional astrology work concerning the days of the Moon or the position of the Moon in the Zodiac.

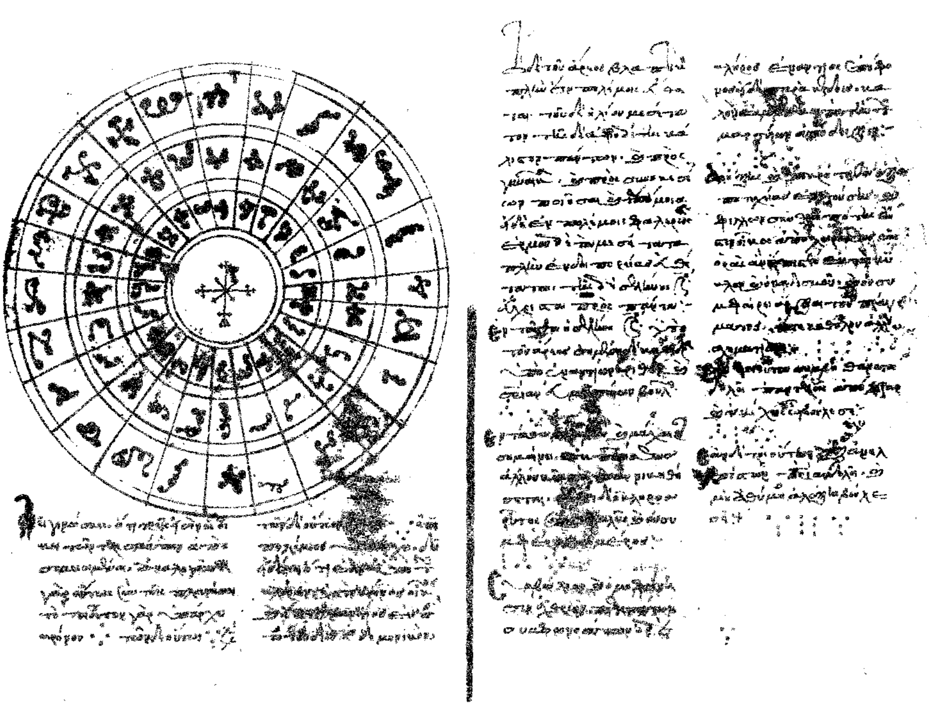

Figure 3: Harleianus 5596, folios 3v-4, containing (at the front of the manuscript before the *Hygromanteia*) a work on geomancy.

Taurinensis C VII 15 (T)

This manuscript, now destroyed, was composed of many different codices patched together and written by eight different hands: 1st, ff. 1-21; 2nd, ff. 21-23; 3rd, ff. 25-31; 4th, ff. 32-35; 5th, ff. 37-43; 6th, ff. 44-86; 7th, ff. 87-133; and 8th, ff. 142-177. Some parts belonged to the 15th century and some to the 16th. Its size was 20 x 15 cm and it is described in *Catalogus* IV, pp. 15-16.

This manuscript is mainly an astronomical manuscript, containing methods for determining the dates of Easter, as well as general information on the planets, the signs of the Zodiac, the decans etc. The material connected with the *Magical Treatise* appears in f. 75v only, which contains the title, the introduction and the Prayer of the Sun. The astronomical material starts again from f. 76 to the end. It should also be noted that ff. 142-171v contain the *Tetrabiblos* of Claudius Ptolemy.

The National University Library of Turin was struck by fire in 1904 and this manuscript was destroyed together with thousands of other books and manuscripts. The text is not translated here, as only eight lines have been

published in *Catalogus*. Yet, these lines contain valuable information about the original title of the work.

Vindobonensis Phil. Gr. 108 (V)

Codex V is composed of 371 folios and its size is 19 x 25 cm. It is described and partially published in *Catalogus* VI, pp. 1-16, 61-78, as well as in *Anecdota Atheniensia*, pp. 634-638. *Catalogus* dates it to the 16th century, while *Anecdota* to the 15th. It is an almost purely astrological manuscript, containing only some works on geomancy in the first folios and some magical and divinatory material in the last. Like B2, it does not contain any part of the *Magical Treatise*, only three divinatory methods found in other related manuscripts, namely the crystal stone divination (f. 363), the divination that employs a basin, a kettle and a glass (f. 363v) and version I of the water divination (ff. 364-364v).

Parisinus Gr. 2419 (P)

This manuscript is composed of 342 folios, while its size is 27 x 37 cm. The manuscript is described and partially published in *Catalogus* VIII 1 p. 20-63, 160-193, VIII 2 pp. 172-176, *Anecdota Atheniensia*, pp. 446-556 and McCown's *Testament of Solomon*, pp. 25-27.

It was written about 1462 by one Geōrgios Meidiatēs. At some time it belonged to the library of cardinal Nicolas Ridolfi, nephew of Pope Leo X. The cardinal's librarian, Matthaeus Devarius, wrote on f. 340v that "A Greek brought this fair-sized book to the bishop, when he was staying in Trescore Balneario." After the cardinal's death in 1550, his books went to his relative Piero Strozzi. When Strozzi died during the siege of Thionville in 1558, his books went to Catherine de Medicis, queen of France, after whose death they entered the Royal Library of France.[1]

The first 217 folios contain mainly astrological material, interfused here and there with magical and medical recipes, geographical information and divinatory methods. The text of the *Magical Treatise* appears in a somewhat abbreviated form and covers three pages, ff. 218-219. Those three pages, as well as the following, ff. 219v-233v, were left blank by Meidiatēs and are written by a later hand. This scribe, according to Delatte, belongs to the 16th

[1] Cumont (ed.), *Catalogus Codicum Astrologorum Graecorum*, VIII 1, p. 49. See also McCown, *The Testament of Solomon*, p. 26.

or even the 17th century.[1] Judging from the history of the manuscript, the 16th century is more probable, and this is the reason I placed it in this order, after Vindobonensis 108. Ff. 219v-233 were never filled in.

Other magical recipes and divinatory methods continue until ff. 266v-270v, where we find the *Testament of Solomon*. Magical recipes continue again until f. 277, where the prayers of the planets are cited, followed by a text concerning the powers of the Moon in the Signs of the Zodiac, but very different from the corresponding text cited in some alchemical material and divinatory methods then continue till the end of the manuscript.

Mediolanensis H2 infer. (M2)

The size of this manuscript is 22.6 x 16 cm, it is composed of 378 folios and dates to the 16th century. It is described in *Catalogus Codicum Graecorum Bibliothecae Ambrosianae* II, pp. 1096-1101 and in McCown's *Testament of Solomon*, pp. 20-21 (where it is called Ambrosian Library no 1030). It is also described and partially published in *Catalogus* III, pp. 14-17, 53, as well as in *Anecdota Atheniensia*, pp. 631-633.

This manuscript contains fragments from many texts, such as the *Testament of Solomon* and the *Kyranides*.[2] It is mainly astrological, interposed here and there with magical and divinatory material. As McCown notes, "the scribe filled up odds and ends of time and space by copying little sections from other manuscripts". F. 225 contains the *nekromanteia* and f. 244v cites two other divinatory methods: a fragment of version I of the water divination and the crystal stone divination, under the title "Another *Hygromanteia.*" Ff. 250-251v contain Alexander's work on the seven planetary herbs, followed by a short list of the planetary angels. Finally, f. 263v cites another water divination (*Hygromanteia*, version II).

Mediolanensis E37 sup. (M3)

Although included in Delatte's list, this manuscript contains no relevant material. Its last folios indeed include an independent work on astrological talismans. However, this work has nothing to do with the *Treatise*, since the material is not attested in the other manuscripts, and the method is generally different.

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[1] Delatte (ed.), *Anecdota Atheniensia*, p.470.

[2] The *Kyranides* is a 4th Century Greek compilation of medico-magical Hermetic texts.

The size of the manuscript is 22 x 14 cm, it is composed of 379 folios and dates to the 16th century, like the previous one. It is described and partially published in *Catalogus* III, pp. 13 and 41-46, as well as in *Anecdota Atheniensia*, pp. 640-648. Due to its irrelevancy, I have not included a translation in the present edition.

Athonicus Dion. 282 (D)

This manuscript dates to the 16th century and has 255 folios. It is described by Spyridon Lambros in the *Catalogue of the Greek Manuscripts on Mount Athos*, pp. 400-403 and partially published in *Anecdota Atheniensia*, pp. 649-651.

About 25 folios are blank, scattered through the volume. The rest contain a miscellany of texts of geographical, historical, ethical or ecclesiastical interest, as well as poems. Ff. 28-29v contain parts of the *Treatise*, namely the title, introduction and the section on the operations attributed to the seven days of the week.

Monacensis Gr. 70 (M)

This is composed of 366 folios, its size being 35 x 24 cm, and it belongs to the 16th century. It is the first manuscript that drew the attention of scholars towards the *Treatise*, known at the time as *Hygromantia ad filium Roboam* (*sic*), beginning from the Jesuit Jacob Gretser in the 17th century, Johann Albert Fabricius in the 18th, Nikolaos Politis in the 19th and Joseph Heeg in the 20th century.

It is mainly an *iatrosophical* codex, that is to say one that contains recipes of folk medicine. Its difference from other iatrosophical manuscripts is that it interposes a fairly sized part of the *Treatise* in folios 240-253v. These folios are described in *Catalogus* VII, pp. 3-5, and published in *Catalogus* VIII 2, pp. 139-165. These passages were first translated into English by Pablo Torijano.[1] It differs somewhat from English translation contained in the present book.

Atheniensis 1265 (A)

A rather thin volume like the Harleianus, Atheniensis 1265 is composed of 61 folios and its size is 20.6 x 15 cm. It is described and partially published in *Catalogus* X, pp 9-23 and 66-100, as well as in *Anecdota Atheniensia*, pp. 1-104. Parts of it were written in the 16th century, while other parts in the 17th, 18th and 19th centuries by later scribes. Eight or nine types of writing can be

[1] That translation can be found in the Appendix of his book *Solomon the Esoteric King*, pp. 231-253.

distinguished in total, but it is possible that some recipes attributed to different hands were written by the same scribe at various times.

The oldest pagination, numbering pages and not folios, is half erased, and stops at f. 39, which bears the number 118. Here is where the first hand stops as well. This pagination is extremely helpful for determining the number of folios that are missing. F. 2 bears the number 13, revealing that the first five folios have disappeared. The *Treatise* takes up ff. 1-13, followed by some irrelevant text on the appropriateness of travel when the Moon is at each Sign. Nine folios are torn off after this and f. 14 continues with six magical recipes. Those nine folios probably contained recipes as well, so a later owner, who wanted to keep the sections of the *Treatise* together, may have discarded the intercalary material.

The *Treatise* starts again on f. 14v and stops on 19v. However, four folios have been torn off between ff. 17v and 18, and thus some information on the first method of evocation is missing, as well as the first part of the second method of evocation.

The *Treatise* material is followed by the *Epibaktromanteia* or water pot divination (ff. 20-21). Ff. 21v-28 contain magical recipes again, interrupted by the operation of imprisoning a spirit in a bottle (ff. 26-27). In ff. 28v-32v there is the long list of the planetary angels and demons. This belated citation is reminiscent of the Harleianus manuscript. Then follows a second version of the *Epibaktromanteia* and version III of the water divination.

Ff 34-35v were originally left blank and filled by several posterior hands with magical recipes, among which there is the invisibility operation (18th century). The original scribe adds in ff. 36-39v some more recipes. A 17th century scribe has filled ff. 40-46v with more recipes, plus the bottle divination (ff. 41-41v) and the beginning of the evocation of the black demon (f. 46v). Ff. 50-61 are written by several later hands and contain magical recipes and some astrological material.

Figure 4: Atheniensis 1265, folio 14, characters and three magical recipes.

Gennadianus 45 (G)

This is a quite small manuscript composed of 77 folios, its size being 14 x 9.3 cm. It was partially published by Armand Delatte in *Un Nouveau Témoin de la Littérature Solomonique, le Codex Gennadianus 45 d'Athènes.* It is divided into three parts. The first part, ff. 1v-39v, belongs to the 16th century and contains magical material, mainly the *Treatise.* Its second part, ff. 40-55, belongs to the 17th or 18th century and contains a work named *Brief Synopsis of the Art of Poetry.* After seven blank folios, there begins the third part, ff. 62-74. This is Latin and contains some philosophical definitions.

The *Magical Treatise* begins on f. 2 with the conjuration of the angels and continues with the prayers of the planets until f. 8v. Ff. 9v-20v contain astrological information and the lists of talismans and angels attributed to the planetary hours. The text continues on ff. 23-29. The scribe filled some of the blank folios, namely 1v, 9 and 21, with magical recipes and other irrelevant information. The manuscript also contains two divinatory methods, a basin divination not appearing in other codices (ff. 29-29v) and the *Epibaktromanteia* (ff. 30-31v). Ff. 31-39v contain mostly irrelevant recipes, except from sections concerning the herbs of the Sun and Moon.

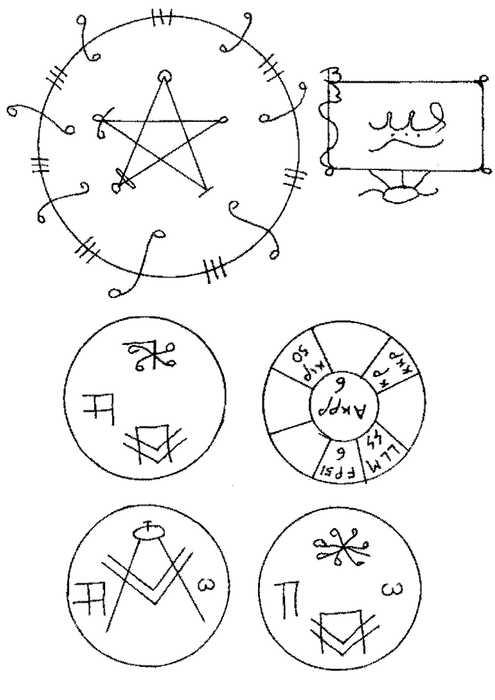

Figure 5: A modern redrawing of the magical seals that appear in MS Gennadianus 45, folios 32v-33.

Metamorphoseos Monastery 67 (M4)

This is a manuscript of 167 folios, its size is 11 x 15 cm and it belongs to the 16th century. It is described and partially published in *Ta Kheirographa tōn Meteōrōn*, p. 87. It contains mainly ecclesiastical and patristic material, but also contains a few divination methods, as well as recipes for inks of various colours (ff. 25-26v). Ff. 46v-48 contain a fragment of the *Book of the Wisdom of Apollonius*.

The editor, Nikos Bees, was not very descriptive of the magical material. I quote his words: "F. 39: Divinations and other material from the so named *Solomonikē*. F. 42: Various prayers. F. 44: Other fragments from *Solomonikē*... F. 46v: Fragments from the *Solomonikē* and the *Iatrosophia*, which also contain material regarding phlebotomy, together with diagrams." Given the general tendency of Greeks to attach the name *Solomonikē* to everything magical, I cannot be sure if it is indeed a Solomonic book or simply a book of magical recipes. I did not have the opportunity to examine this manuscript, so it remains but a potential candidate that is not translated here.

Petropolitanus Academicus (P2)

This is a manuscript of 156 folios, 20 x 15 cm. It was written in Moscow during 1684-1685 by three scribes. The first one wrote ff. 2-90v, the second ff. 91-128, followed again by the first scribe, who wrote ff. 132-150. Ff. 150v-152 were written by a third scribe. It was illuminated by one Kyrillos Korydalleus, as f. 53 informs us. In 1714 the manuscript was in the possession of a Russian monk of the monastery of St. Nicolaus, Moscow, who migrated to Kazan, Tartarstan. During the 19th century it was in the hands of Gabriel Solncev, a professor of the Kazan University, who, in his turn, gave it to his colleague Fr. Erdmann.

This manuscript belonged to the Palaeographic Museum of the Science Academy of St. Petersberg until the museum was closed in 1938. Unfortunately, I have not been able to discover where it is kept at the moment. Although Delatte's *Le Traité des Plantes Planétaires* was dedicated to it, the author did not mention where it was kept in 1949. This manuscript is described and partially published by M. A. Šangin in *Catalogus* XII, pp. 9-25 and 114-135 as well as in Delatte's *Le traité des plantes planétaires.* It contains astrological, magical, divinatory and medical material. F. 53 preserves only the introduction of the *Treatise*, followed by an irrelevant recipe for taking out a treasure (f. 53v). Ff. 54-55v contain the method of imprisoning a spirit in a bottle, as it appears in A. Unfortunately, the latter section is not included in the *Catalogus*, so it is not translated here. Finally, ff. 97v-113 contain various parts of the *Magical Treatise*, transformed into a treatise on the planetary herbs.

Petropolitanus Nat. Lib. 575 (P3)

Another codex of the 17th century, this 19.5 x 14 cm manuscript consists of 149 folios and it once belonged to the private collection of archimandrite Antoninus. Some folios are torn out, while others are in disorder, due to the bookbinder's carelessness. It is described and partially published in *Catalogus* XII, pp. 25-39 and 136-155.

It contains astrological and medical material, magical recipes, a few divinations and a fragment from the *Testament of Solomon* (ff. 103-106v). As regards the *Treatise*, it preserves the introduction, which is immediately followed by the talismans attributed to the days of the Moon (ff. 2v-11). The next element of the *Treatise* appears in ff. 137-132v (due to the folio disorder) and it contains the long list of the horary angels and demons, in a section merged with the talismans attributed to the planetary hours. Ff. 133-134v contain a fragment from the section on the planetary inks, parchments and characters, ff. 140-143v the section on the seven planetary images, ff. 145v-131 (due to folio disorder again) an electional astrology passage concerning the position of the Moon in the zodiac, and finally ff. 148-144 the talismans attributed to the signs of the zodiac. I did not have the opportunity to examine this manuscript, so it is not translated here.

Petropolitanus Nat. Lib. 646 (P4)

This is an 18th century encoded manuscript from St. Petersburg. It consists of 121 folios and its size is 15.5 x 10.4 cm. At some time it came to the possession of Prince Alexey Lobanov Rostovsky (1824-1896) who donated it to the National Library of St. Petersburg. It is described and partially published in *Catalogus* XII, pp. 39-47 and 156-166.

It consists of magical recipes and divinations. As regards the *Treatise*, it contains the section on the planetary alphabets (ff. 25-27), the section on the planetary incenses, characters and seals (ff. 32-33), the conjurations of the four quarters and the general conjuration of the second method of evocation (ff. 33v-39v), the long list of horary angels and demons (ff. 40-46), the prayer to God, followed by the prayers of the planets (ff. 46-63) the conjuration of the angels (ff. 63-64) and the sections on the unborn (ff. 87-88v) and virgin parchment (ff. 88v-89).

As regards the other occult techniques, it contains the invisibility operation (f. 15), two versions of the *Epibaktromanteia* (ff. 75v-80v) and version III of the water divination (ff. 82v-85). As with the previous manuscript, I did not have the opportunity to examine it, so it is not translated here.

Atheniensis 115 (B)

This is a manuscript of 42 folios, measuring 32 x 16 cm and written by a sole scribe at the beginning of the 18th century. It is described and partially published by Delatte in *Catalogus* X, pp. 40-45, 72-96 (together with A) and p. 240, as well as in *Anecdota Atheniensia*, pp. 1-104 (together with A again). At the bottom of some folios the scribe wrote the numbers of octavos.[1] F. 1 bears the number 3, indicating that the first two octavos, that is to say 16 folios in total, are now lost. Only two folios from the eighth octavo exist, and the text is indeed incomplete. Generally, the text is full of spelling mistakes, the sheets are dirty and there are scattered patches of wax.

The *Magical Treatise* text covers ff. 1-30, while the remaining folios contain fifteen divinatory techniques, such as the two versions of the *Epibaktromanteia* (ff. 30-31v and 31v-33), version III of the water divination (33v-34), two divinations unknown from other sources (ff. 34-35), the evocation of the black demon (ff. 35v), six more divination methods unknown in other sources (ff. 36-40v), the bottle divination (ff. 41-42), the *Onykhomanteia* (f. 42v) and the beginning of the *Nekromanteia* in the same folio. It has to be noted that six out of the eight divinatory methods unknown from other sources are but variants of the water divination.

Since the *Magical Treatise* material in this manuscript follows closely A, a complete translation of B would seem like a pointless repetition. Therefore, this edition includes only passages that complement the text of A: The entire second and third parts, as well as a few sections from the first part.

Atheniensis 167 (A2)

This is the thinnest of the manuscripts, originally composed of 22 folios, of which 11 are torn out. Its size is 21 x 15.5 and it was written in 1833 in a village of south Samos. As the last folio (11v) informs us:

> This book, written by Iōannēs Papatheodōridēs, is finished at the 3rd of September. It is useful for illnesses, apiaries and some other things. It belongs to priest Theodōros, who lives at the very small town of Mauratzaioi. It was given to him at the 14th of September 1833, in order to be used by both the father and the son, who are priests.

It is described and partially published in *Catalogus* X, p. 53. Ff. 1-9v contain the long list of the horary angels and demons, together with the conjuration of the angels and the planetary prayers.

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[1] Sections of 8 folios.

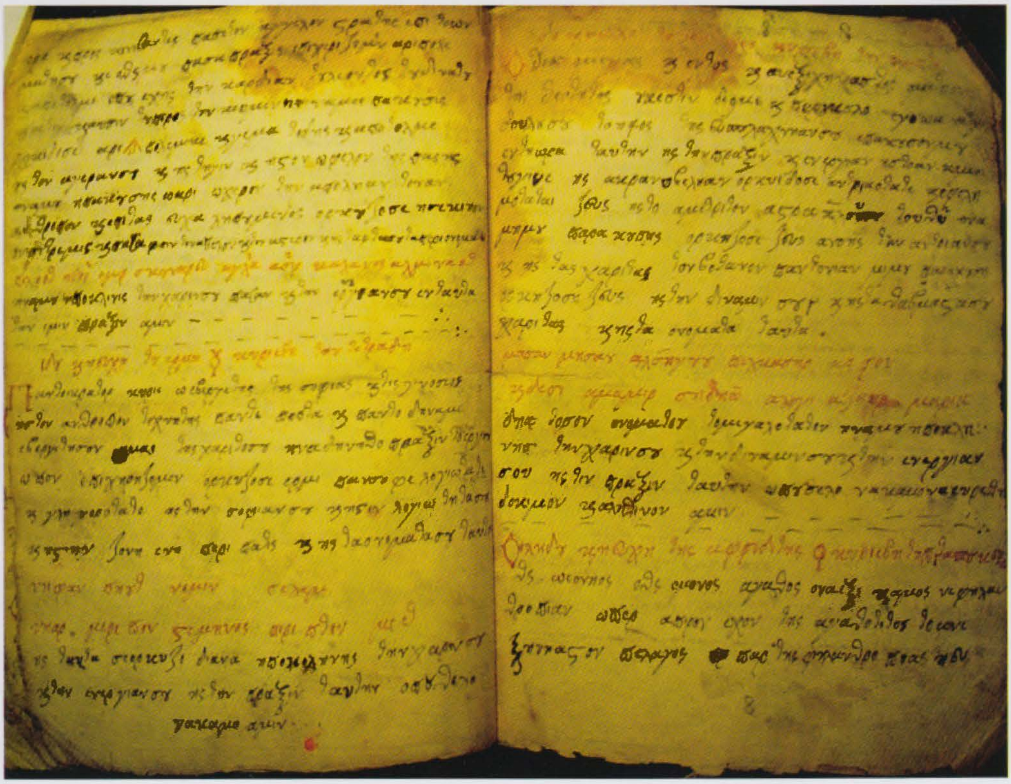

Figure 6: Atheniensis 115, folios 7v-8, where the prayers of the planets are cited.

The title is *Prayer and conjurations of the prophet Solomon against demons. Conjurations of the demons that rule the seven days of the week and the twenty four hours of the day, by the help of the relevant angels.* Ff. 10-11v contain a prayer to St. Tryphōn, for the protection of apiaries. Due to its corrupt nature, its translation is not included in the present edition.

Bernardaceus (B3)

This is a manuscript of 500 folios, its size is 15 x 10 cm and it belongs to the end of the 19th century. It was a part of the private library of the Bernardakēdes, a rich family of scholars, and until 1968 it was in the hands of Ilias Rizos, their sole inheritor. Rizos gave it to Manolis Papathomopoulos with the condition that the latter would publish the manuscript under the name of the family. It is fully published in *Bernardakeios Magikos Kōdikas.*

The content is entirely magical and includes various recipes, talismans,

conjurations, evocations and divinations. Except from the Greek material that makes up its main part, it also has Armenian and Arabic portions, though sometimes the Arabic spells are written with Greek characters. It is also influenced by Western European magical traditions, since it contains the entire *Heptameron*[1] (ff. 87-135) together with repetitions of various fragments of the same book (ff. 135v-142, 410v-411, 493-494).

As regards the *Treatise,* the text is fragmentary, repetitive and extremely corrupt. It does not form a logical unity, but the material is scattered randomly throughout the manuscript. It contains three times the conjuration of the angels (ff. 33-34v, 219-220 and 462v-463v), both the short and the long versions of the prayers of the planets (ff. 458-462 and 463v-472v), both the long and the short list of the planetary angels and Demons (35v-42 and 473-474v), two versions of the planetary alphabets (ff. 381v-383v and 383v-386v), two versions of the planetary inks, parchments and characters (ff. 210-212 and 379v-381) together with four versions of an alternative tradition of planetary inks (ff. 212v-214, 228-228v, 260-261, 378-379), four times the planetary incenses, characters and seals (ff. 208-209v, 229-230, 261v-263 and 377-378), three times the section on the knife of the art, always followed by the section on the reed pens of the art (231-231v, 372-372v and 431-431v), the quill of the art (ff. 230v-231), twice the section on the unborn parchment (ff. 231v-232), the virgin parchment (ff. 232v-233), three times the section on the blood of an ox (ff. 35, 233 and 432v), the ring of the art (f. 433) and finally the section on the virgin clay (ff. 493-494).

The third work on the planetary plants is also included twice (ff. 237-255v and 448-458). Regarding the evocation part, conjurations belonging to the second and third parts of the *Treatise* are scattered between irrelevant exorcisms and prayers. The three conjurations for the appearance of the spirits are cited in ff. 167-172, the second and the third being repeated in ff. 334v-337. The conjuration for a treasure can be found in ff. 172v-174 and repeated in ff. 330-332. The conjurations to the four quarters can be found in ff. 174v-176 and repeated in ff. 344v-346v. One can also find the conjuration of the *Epibaktromanteia* (ff. 332-333v), the evocation of the black demon (ff. 65-65v) and three different versions of the invisibility operation (ff. 62-63, 316v-317 and 317v-318v). Due to the corrupt nature of the aforementioned passages, their translation is not included in the present edition, as it would perplex the reader rather than clarify the content of the *Magical Treatise.*

[1] Supposedly by Peter d'Abano (c.1257-1315) an Italian doctor, philosopher and astrologer.

ANALYSIS OF THE CONTENTS OF THE *MAGICAL TREATISE*

Part I: A Method for Talisman Construction

1. Title and introduction

Variants of the introduction exist in Codices M, D, H, P, T, P2 and P3. Of these manuscripts, P alone cites the introduction without a title. A2, on the other hand, contains a title but no introduction. The introduction consists of Solomon's exhortation to Rehoboam, to pay attention to the details of the art. This is usually followed by Rehoboam's question to Solomon, regarding the virtue of things, and by Solomon's reply that the virtue of things lies in herbs, words and stones. In H and P this part is missing. It concludes with some information about astrology, introducing us to the next part of the work.

There are some problems concerning the syntax and content of the introduction, something that gives the impression that both the title and the introduction are the result of a long process of redaction. It seems that the oldest form is a kind of dialogue between Solomon and Rehoboam, like the M variant:

> Pay attention, my dearest son Rehoboam, to the details of this art, regarding the things in which the entire interest of the *Hygromanteia* lies... And Rehoboam asked him: "Father, in which things does the virtue of things reside?" And Solomon replied: "In herbs, in words and in stones."

However, the question of Rehoboam in the text does not fit the initial exhortation of Solomon. It is evident that the initial statement of Solomon should rather be: "Pay attention, my dearest son Rehoboam, to the details of this art, regarding the things in which the virtue of things lies", not containing the word '*Hygromanteia*' originally.

It also evident that the work, as it stands, has little relevance to herbs. One section for the zodiacal herbs and one for the planetary herbs do not justify this preamble, as we would otherwise expect a more vital role to be given to them, as in the *Kyranides*. The same remarks apply to the stones, since there is no such section. It is not a far-fetched theory to suppose that

this part of the introduction initially belonged to an unknown *herbarium* and *lapidarium*. The author may have taken these phrases and attached them as an introduction to his own work on magic. Another plausible explanation would be that an unknown *lapidarium* was originally an integral part of a considerably shorter *Magical Treatise*, together with the two sections of the astrological herbs, but the later scribes did not preserve it.

It is interesting to note here that the reference to "herbs, words and stones" is preserved in a number of other works, including the *Compendium Medicinae* of Gilbertus Anglicus, the poem *Sidrak and Bokkus*, John of Ardenre's treatise on hemorrhoids and Guy de Chauliac's *Cyrurgie*.[1] In each case, God is said to have put virtue in them. The latter work attributes the phrase to empirical healers.[2]

It is also interesting to examine the titles of the various versions. In D, the title is *The little key of the entire art of Hygromanteia, discovered by various authors and composed by Solomon, in which he seems to write to his son, Rehoboam.* And in M it is *The little key of the entire art of Hygromanteia, discovered by various artisans and the holy prophet Solomon, in which he seems to write to his son, Rehoboam.* However, no other manuscript does contain the word *'Hygromanteia.'* Thus, in T, the title is *The Instruction of Solomon to his son Jeroboam*, while in P2 it is *From the Instruction of Solomon the wise to his son Rehoboam: An excerpt from his Instruction for us to follow*, with the subtitle *Instruction.*

The English translation makes it impossible to discern that there is in fact a syntax error in both cases, but it is evident in Greek. The relative pronoun *hē* (which) is a feminine one and refers to the "instruction" (*hermēneia*, feminine), not to the "little key" (*kleidion*, neutral), thus giving an attestation that the phrase *The little key of the entire art of Hygromanteia* is a redaction and that the original title might be *The Instruction of Solomon.* Yet, both *Hygromanteia* and *art* (*tekhnē*) are also feminine words, so the redaction could also be either the phrase *The little key of the entire art of* or just the phrase *The little key of.*

Hygromanteia is a word that means "water divination" and it seems peculiar to appear in the title of a work related to astrological magic and evocation. Torijano explains the title by the possible loss of pages in an

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[1] See Karr & Skinner, *Sepher Raziel*, Golden Hoard, Singapore, 2010, where the sections on herbs, stones, and animals are repeatedly stressed as being integral to the magical method laid out there. Obviously the third category, words, always formed part of the magical method.
[2] Bishop, *Words, Stones & Herbs*, p. 92.

original manuscript that contained an actual water divination before the *Treatise*.[1] This is a plausible theory, since in P a water divination is indeed cited before it. Greenfield, on the other hand, argues that the similarities between the main rite of the circle and the various water divinations described in the manuscripts are striking. He goes on to suggest that a water divination text-book may have been in existence prior to the 15th century, containing a ritual for summoning demons to a circle by means of a basin, together with complex preparations and astrological information. Eventually, the basin will have been dropped out of the main ritual, leaving the text as it is today.[2] This theory is also plausible, as divinations that use both a circle and a water pot have survived.

A third theory has been proposed by Skinner and Rankine. According to them, the word *Hygromanteia* does not mean water divination in this context, but applies to the ancient practice of constraining demons in *hydriai*, that is to say urns, water jars or metallic water vessels. This practice was frequently linked with Solomon, not only in the *Testament*, but also in the writings of the 4th century Byzantine historian Zosimus and in a 6th century account of Jerusalem recorded in the *Breviarius de Hierosolyma*.[3] This is another plausible theory, since in some manuscripts an occult technique is cited with the aim of imprisoning spirits in bottles, and this technique is named *Gasteromanteia*, that is to say "bottle divination".

As regards the remaining three titles, P3 bears the irrelevant title *Composition of the second book*, probably related to the structure of the manuscript which was used as a prototype. The title of A2, *Prayer and conjurations of the prophet Solomon against demons*, seems not to be the title of the entire work, but of the sections included in the manuscript. Finally, in H, the title is *Beginning of the Magical Treatise of gathering and directing the spirits*.

In fact, the title of H, *Apotelesmatikē Pragmateia*, could be alternatively translated in many other ways, such as *Treatise on celestial influences*, *Astrological treatise*, *Effective treatise* or even *Talismanic treatise*. I have followed the translation originally given by Delatte, *Traité de Magie*,[4] translated by Greenfield as *Magic Treatise* and by Torijano as *Magical Treatise*. This is by convention only, as I do not believe that it is necessarily more accurate than the other translations.

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[1] Torijano, *Solomon the Esoteric King*, pp. 152-153.
[2] Greenfield, *Traditions of Belief*, pp. 160-161.
[3] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 56-57.
[4] Delatte (ed.), *Anecdota Atheniensia*, pp. 397.

However I generally use this same phrase throughout the present edition in order to name the text itself. This is because the word *Hygromanteia* also serves as the title of various water divinations in the manuscripts, and the concurrent use of the same title for two different things may lead to confusion. Note that Torijano makes a distinction between the astrological and the magical parts of the text, naming the entire work *Hygromanteia* and the parts related to magic, the *Magical Treatise*.[1] Although indicated by Delatte,[2] such a distinction is mistaken, as it is not supported by the manuscripts.

McCown, on the other hand, accepts that this text is a Greek form of the *Clavicula Salomonis*[3] and refers to it by the same title, following D and M that give the title *Little key* (*Clavicula* in Latin) to the text. On the other hand, the title *Epistle to Rehoboam*, not supported by the manuscripts, was extensively used by Scott Carroll, who was trying to incorporate the text within the corpus of the Old Testament Pseudepigrapha.[4] Finally, Greek scholars, such as Politis and Bees, often use the common Greek title *Solomōnikē*, simply meaning "Solomonic", again not supported by the manuscripts, but based on Greek folklore convention. As mentioned above, this word came to indicate any magical and diabolical scripture in modern Greek.

Concerning the similarities with the *Key of Solomon*, except for the title *Little Key*, it seems that the introduction has been redacted to form different introductory passages in several instances. Thus, Solomon's initial exhortation to Rehoboam, the subsequent question of the latter and the answer of the first, have survived in a somewhat different form in the Add. MS 10862 text of the *Key of Solomon*.[5] Moreover, it seems that Chapter 1 of the Rabbi Solomon Family (RSF) of texts of the *Key of Solomon* starts with a very similar exhortation.[6]

2. Talismans attributed to the planetary hours or to the seven days of the week

Variants of this section exist in H, P, D, M, A, G and P3. In M, G and P3 the section consists of seven tables, describing the attribution of the hours of the week to the seven planets. The first hour of each day is attributed to the

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[1] Torijano, *Solomon the Esoteric King*, pp. 197, 210-215.
[2] Delatte (ed.), *Anecdota Atheniensia*, pp. 1-9.
[3] McCown (ed.), *The Testament of Solomon*, p. 14.
[4] Carroll, *A Preliminary Analysis of the Epistle to Rehoboam.*
[5] Mathers (ed.), *The Key of Solomon the King*, p. 2.
[6] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 75.

planet that rules the entire day. The day starts with sunrise, so the hour beginning with Sunday's sunrise belongs to the Sun. The next hours are attributed, in their turn, to Venus, Mercury, the Moon, Saturn, Jupiter and Mars. When the cycle ends, the attributions start again from the Sun and so on. The day has twelve planetary hours,[1] as well as the night, so, with the exception of the two equinoxes, the hours of the day and those of the night are uneven.

Adjacent to each hour is the effects one may cause, if one constructs a talisman during this specific hour. The logic of these talismans is usually combinative. For instance, Venus traditionally pertains to operations regarding love, while Saturn is often attributed to operations aiming to harm. Thus, a talisman made during the fourth hour of Friday, which has Venus as a ruler of the day, and Saturn as a ruler of the hour, will prevent love between two persons.

In P, D and A this chapter is missing, being replaced with a short version regarding operations, or talismans, suitable for each day of the week. This concludes with a paragraph that divides the seven planets into benefic, malign and those of a mixed nature. H cites both versions, adding the long one as an independent section after the end of the text.

The prototype for both the long and short versions seems to be a short independent work on electional astrology by Hēliodōros, an astrologer of the 4th century CE, and consultant of the Emperor Valens.[2] This work is preserved in N, divided into two separate chapters. The first one gives the method of discovering which planet rules at each hour and also includes the classification of the planets into benefic, malign, and mixed. The second one cites the actions one must do during each hour. This work of Hēliodōros will have been altered by the author of the *Treatise*, in order to fit his talismanic pursuits. If this is true, then it may also be an indication for dating the *Magical Treatise* later than the 4th century CE.

Four of the days of the week are named by ordinal numbers: Monday is *Deutera*, the Second; Tuesday is *Tritē*, the Third; Wednesday is *Tetartē*, the Fourth; and Thursday is *Pemptē*, the Fifth. Friday is named *Paraskeuē*, the Preparation, and Saturday is *Sabbaton*, the Sabbath. This nomenclature led Torijano to point to a Jewish origin.[3] However, Sunday is named *Kyriakē*, the Lord's day. It should be noted that, although the seven-day week gradually

[1] Hours calculated by dividing the time from sunrise to sunset by 12.
[2] Barton, *Ancient Astrology*, p. 66.
[3] Torijano, *Solomon the Esoteric King*, p. 166.

replaced the Roman nundinal cycle[1] and was established by Constantine, the days were still named after the planets. The names appearing in the *Magical Treatise* are the ecclesiastical names that were established at a later period, and not ones that necessarily pointed to a Jewish origin. Note that they are the same names used in contemporary Greek and, with the exception of Friday as the "day of preparation", in contemporary Portuguese. This is however another indication for dating the original composition of the *Magical Treatise* after the 4th century CE.

It has to be noted here that the symbols for the planets in the Greek manuscripts are generally quite different than their contemporary form. The modern form of the planetary signs dates back scarcely beyond the 15th century, while their oldest form can be traced back to the 10th century and not earlier.[2] One of their earliest depictions is cited in the 11th century Codex Marcianus 299 in the Library of St. Mark in Venice, reproduced in Berthelot's *Collection des Anciens Alchimistes Grecs*, p. 104. Posterior manuscripts gradually diverge from those forms, as shown in the instances below.

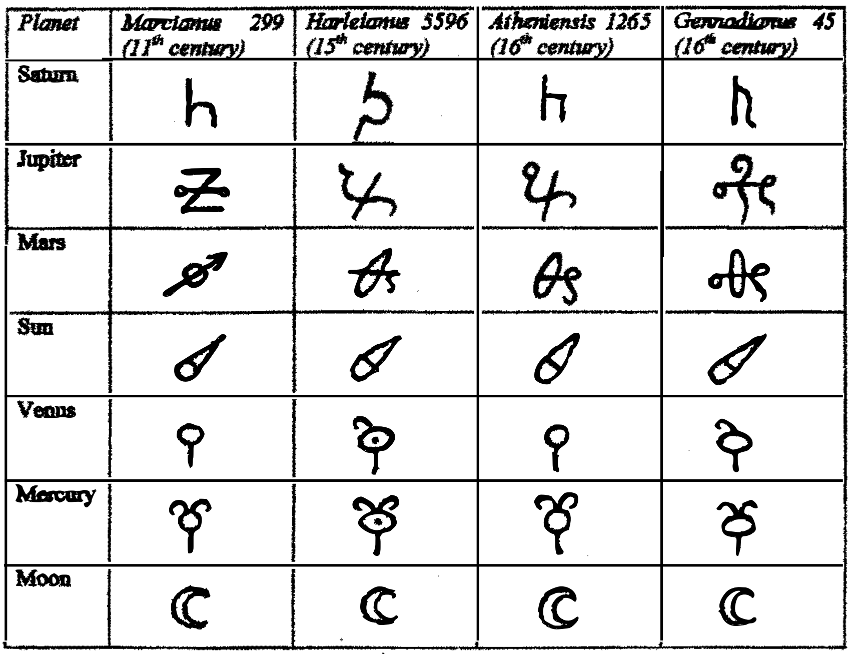

Table 1: The signs of the seven planets, as found in an alchemical manuscript and three manuscripts of the *Magical Treatise.*

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[1] Based on an eight day week.
[2] Humboldt, *Cosmos*, pp. 94-99.

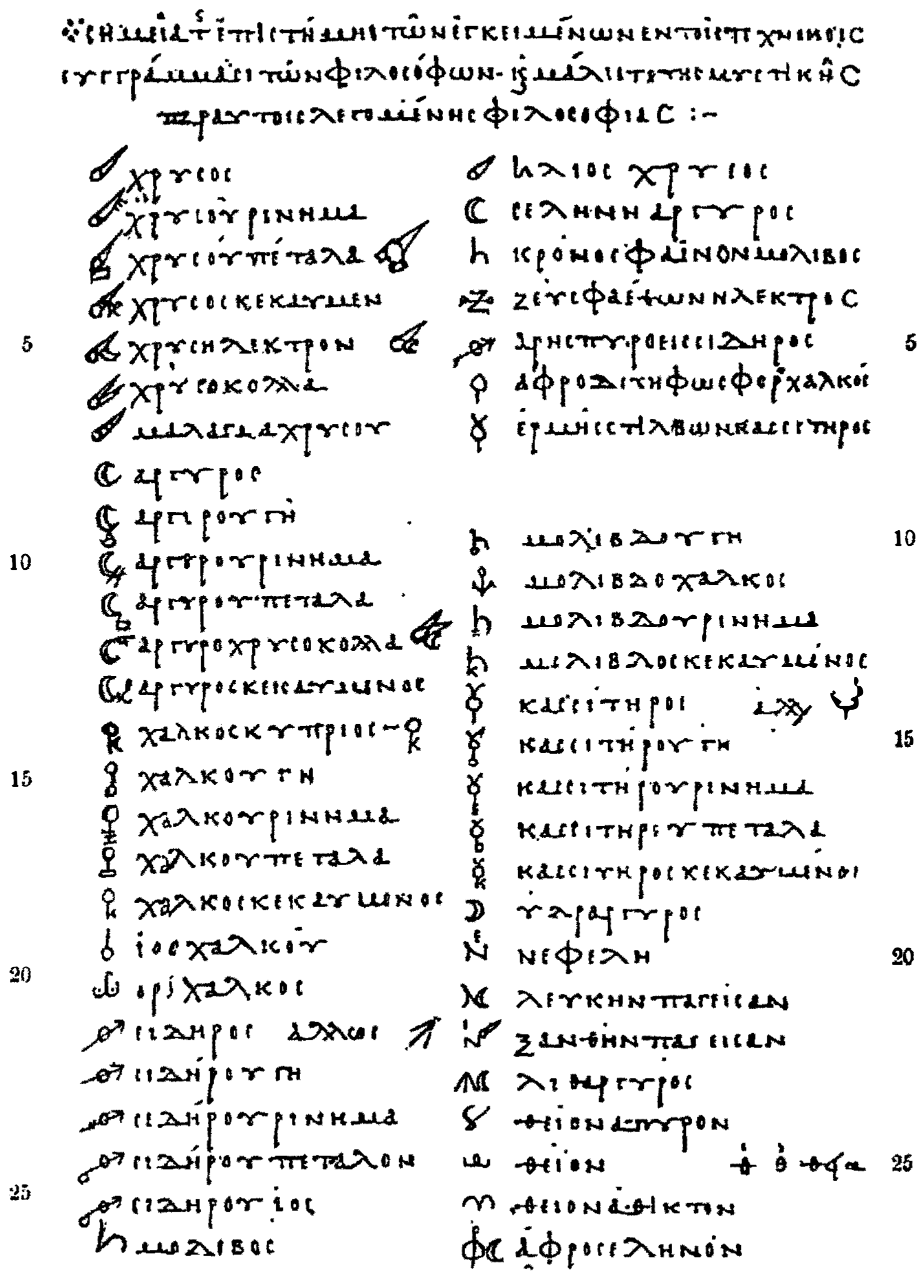

Figure 7: The signs of the seven metals (planets), together with other alchemical symbols, from Codex Marcianus 299, f. 6.[1]

[1] As reproduced in Berthelot's *Collection des Anciens Alchimistes Grecs*, p. 104.

The long version of this section does not seem to have survived in later grimoires. However, the short one comprises a vital part of the Abraham Colorno Family (ACF) of the *Key of Solomon,* specifically the second chapter of the first book and the first chapter of the second book,[1] although the lists of operations are somewhat different. It could be also contended that this section in the *Magical Treatise* is the source for every grimoire that uses the planetary hours. A comparative table of the talismanic effects of the planetary hours in H, M and G is reproduced on the following pages.

Sunday

Hour	Planet	Harleianus[2]	Monacensis	Gennadianus
1st	Sun	Begin an address	(Missing)	(Missing)
2nd	Venus	Begin praying	It is good for getting the love of lords, great men and rulers	Useful for the love of a lord
3rd	Mercury	For sending dreams	Good for encounters with lords	For addressing to lords
4th	Moon	For casting binding spells	For addressing to lords	For an encounter with a lord
5th	Saturn	Useless	For preventing encounters	For preventing an encounter with a lord
6th	Jupiter	For harming someone	For appearing before lords	For appearing before a lord
7th	Mars	For making retribution	Take care to do nothing	Take care to do nothing
8th	Sun	Joyous for everything	Do anything you need regarding lords	Do anything you need regarding lords
9th	Venus	For sending dreams	The same regarding ladies	The same regarding love
10th	Mercury	For teaching	For making a petition	For making a petition
11th	Moon	For success	Start an address	Start an address
12th	Saturn	Be careful	Do nothing	Do nothing

[1] Skinner and Rankine, *The Veritable Key of Solomon*, pp. 280-283 and 332-334.
[2] Due to a mistake of the scribe, the operations attributed to hours 1-12 of Sunday are taken from the table of Wednesday, namely the operations attributed to hours 13-24.

13th	Jupiter	(Missing)	Speak in aid of friends	For helping a friend
14th	Mars	(Missing)	For preventing and address	For preventing and address
15th	Sun	(Missing)	For sending dreams to a king	For sending dreams to a king
16th	Venus	(Missing)	For sending dreams to a lady	For sending dreams to a lady
17th	Mercury	(Missing)	Do nothing	Do nothing
18th	Moon	(Missing)	A good hour for working	A good hour for working
19th	Saturn	(Missing)	Take care to do nothing	Take care to do nothing
20th	Jupiter	(Missing)	For getting the love of lords	Make (a talisman) for the love of lords
21st	Mars	(Missing)	For restraining anyone's activities	For restraining anyones's activities
22nd	Sun	(Missing)	For appearing before a king	For appearing before a king
23rd	Venus	(Missing)	For appearing before a lady	For appearing before a lady
24th	Mercury	(Missing)	Rest	Rest, do nothing

Monday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Moon	Angel Gabriē and demon Mamonas[1]	It is good for making a talisman for buying or selling	Make a talisman for buying and selling
2nd	Saturn	For sickness	Bad hour	Bad and useless hour
3rd	Jupiter	For opening a workshop	Good hour for opening workshops	Good for opening a workshop
4th	Mars	For preventing working	For restraining workshops	For restraining a workshop
5th	Sun	Begin to sell	For beginning to sell	Make a talisman for selling

[1] The scribe seems to have confused this list with the list containing the angelic and demonic names of the planetary hours.

6th	Venus	For interceding to a dealing	For dealings	For dealings
7th	Mercury	For going on a journey	For going on a journey	For going on a journey
8th	Moon	For working at night	For buying	For buying
9th	Saturn	Do nothing	For restraining	For restraining
10th	Jupiter	For setting up a business	Set up a business	Set up a business
11th	Mars	(Missing)	For preventing luck	For preventing luck
12th	Sun	(Missing)	Set up a business	Set up a business
13th	Venus	Rest	Rest	Rest
14th	Mercury	For profit	For earning a living	For earning a living
15th	Moon	For merchandise	Work on your affairs	Work on your affairs
16th	Saturn	Do not work on anything	Do not work on anything	Do not work on anything
17th	Jupiter	For hindering	Write and speak (for your affairs)	Write and speak (for your affairs)
18th	Mars	Do nothing	For restraining and hindering	Restrain and hinder
19th	Sun	Start plans	Start plans	Start any plan
20th	Venus	Do not work on anything	Rest and work on affairs	Rest, do not work on anything
21st	Mercury	Move and stir affairs	Move and stir affairs	Move and stir affairs
22nd	Moon	Begin plans from early morning	Reckon your plan	Reckon your plan
23rd	Saturn	Do not work on anything	Do not work on anything	Do not work on anything
24th	Jupiter	Open your workshop	Open your workshop	Open your workshop

Tuesday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Mars	For war and victory.	Good for making a talisman for winning at war and similar	Make a talisman for victory at war
2nd	Sun	For taking loot	For taking loot	For taking loot
3rd	Venus	For displaying your (military) skills	For displaying your (military) skills	For displaying your (military) skills
4th	Mercury	Go to war	For going to war	For going to war
5th	Moon	To make a nocturnal (battle?)	For going and returning	For going and returning
6th	Saturn	Be extremely careful	Beware of the war	Beware of the war
7th	Jupiter	Give thanks	For appearing before enemies	For appearing before enemies
8th	Mars	Ask for aid	Ask for aid	Ask for aid
9th	Sun	Do whatever you want	For taking loot from a castle	For conquering the whole castle
10th	Venus	Do mighty deeds	For doing mighty deeds	For doing mighty deeds
11th	Mercury	For making excuses	For standing out	For making excuses
12th	Moon	For stirring your work	Hour for despoiling slain enemies	Hour for despoiling slain enemies
13th	Saturn	(Missing)	Be careful	Be careful
14th	Jupiter	(Missing)	For bringing someone into discredit	For bringing someone into discredit
15th	Mars	(Missing)	For asking aid for your salvation	For asking aid for your salvation
16th	Sun	(Missing)	Useless	Useless
17th	Venus	(Missing)	For rising in honor	For rising in honour
18th	Mercury	(Missing)	For escaping	For keeping concealed
19th	Moon	(Missing)	For winning over opponents	For winning over an opponent

20th	Saturn	(Missing)	For marching against enemies	For marching against enemies
21st	Jupiter	(Missing)	For keeping concealed	For keeping concealed
22nd	Mars	(Missing)	Pray to God	Pray to God
23rd	Sun	(Missing)	For appearing at war	For appearing at war
24th	Venus	(Missing)	Enviable hour	Enviable hour

Wednesday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Mercury	For invisibility and for children	Good for making (a talisman) for invisibility and similar; also for teaching children	For making (a talisman) for invisibility and for education
2nd	Moon	For resting and cheering	For resting and cheering	For resting and cheering
3rd	Saturn	Do nothing	Useless hour	Useless hour
4th	Jupiter	For practicing alchemy	For practicing alchemy	For practicing alchemy
5th	Mars	For revealing secret things	For revealing secret things	For revealing secret things
6th	Sun	For contemning at noon (?)	For finding treasures	For killing someone and taking his treasure
7th	Venus	For dominating a woman	For dominating a woman	For dominating a woman
8th	Mercury	For the decision of a tribunal	For making (a talisman) regarding the decision of a tribunal	For making (a talisman) regarding the decision of a tribunal
9th	Moon	For cohabiting with a woman	For cohabiting with a woman	For cohabiting with a woman
10th	Saturn	Be careful	Be careful	Be careful
11th	Jupiter	Begin whatever journey you want	Begin whatever you want	Begin whatever you want

12th	Mars	Do nothing	Do nothing	Do nothing
13th	Sun	(Missing)	Win over a discourse	Begin praising someone
14th	Venus	(Missing)	Begin praying	Begin praying
15th	Mercury	(Missing)	For making (a talisman) concerning dreams	For making (a talisman) concerning dreams
16th	Moon	(Missing)	For casting binding spells	For casting binding spells
17th	Saturn	(Missing)	Useless hour	Useless hour
18th	Jupiter	(Missing)	For harming people	For harming someone
19th	Mars	(Missing)	For making retribution	Useful for everything and for making retribution
20th	Sun	(Missing)	Hour useful for everything	Useful for everything
21st	Venus	(Missing)	For sending dreams	For sending dreams
22nd	Mercury	(Missing)	For teaching	For teaching
23rd	Moon	(Missing)	Hour for casting binding spells	Hour for success
24th	Saturn	(Missing)	Useless hour	Useless hour

Thursday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Jupiter	For healing men and animals	Good for making (a talisman) concerning the healing of any man/animal	For healing a man or any animal
2nd	Mars	Useless	Useless hour	Useless hour
3rd	Sun	For appearing before a king	For appearing before kings	For appearing before a king
4th	Venus	For appearing before a lady	For appearing before a lady	For appearing before a lady

5th	Mercury	For the learning of rhetoric	For the learning of rhetoric	For the learning of rhetoric
6th	Moon	For reconciling with your enemy at noon	For changing residence	For changing residence
7th	Saturn	Be careful	Be careful at this hour	Be careful
8th	Jupiter	Blessed start	Good and blessed hour	Good and blessed hour
9th	Mars	Cause jealousy	Hour for causing jealousy	Hour for causing jealousy
10th	Sun	Beneficial for everything	For making (a talisman) concerning the benefit of your body	For making (a talisman) concerning the benefit of your body
11th	Venus	For women	For healing a woman	For healing women
12th	Mercury	For craftiness	For emigrating far away	For emigrating far away
13th	Moon	For success	For success	For success
14th	Saturn	Useless	Useless hour	Useless hour
15th	Jupiter	For every kind of healing	Hour for every kind of healing	Hour for every kind of healing
16th	Mars	For hunting	For making surgical incisions	For making a surgical incision
17th	Sun	For healing a king	For healing kings	For healing a king
18th	Venus	For healing a lady	For healing a lady	For healing a lady
19th	Mercury	For doing what you want	For not being afraid of robbers	For not being afraid of robbers
20th	Moon	For nocturnal affairs (?)	Useful hour	Joyous hour
21st	Saturn	Useless	Useless hour	Useless hour
22nd	Jupiter	Do whatever you want	In this useful hour do whatever you want	Do whatever you want
23rd	Mars	The same	For causing hassles	For causing a hassle
24th	Sun	For the decision of a tribunal	Make (a talisman) regarding decisions of tribunals and lords	Make (a talisman) regarding decisions of tribunals and lords

Friday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Venus	For causing love	Make (a talisman) concerning love and affection	For love
2nd	Mercury	For matchmaking	For messages of matchmaking	For messages of matchmaking
3rd	Moon	Good for selling	Good for everything	Good for everything
4th	Saturn	Obstacles of love	Obstacles of love	For causing obstacles of love
5th	Jupiter	For decrees and for conversations	For gifts and pleasant conversations	For gifts and pleasant conversations
6th	Mars	For causing jealousy in love	For causing jealousy in love	For causing jealousy
7th	Sun	Good hour, beneficial for love	Good hour, beneficial for love	Good hour, beneficial for love
8th	Venus	Good for love	Good hour for making (a talisman) concerning love	For love
9th	Mercury	For secret messages	Hour for messages concerning engagements	For messages concerning engagements
10th	Moon	Good for everything	Good hour, if you want to do something	Good hour for everything
11th	Saturn	Useless	It is a useless hour	Useless hour
12th	Jupiter	For making agreements	For making agreements	For making agreements
13th	Mars	For matchmaking	Begin an engagement	For causing hatred
14th	Sun	For binding couples with spells	For binding a couple with a spell	For binding a couple with a spell
15th	Venus	For binding someone with love spells	For binding someone with love spells	For binding someone with love spells
16th	Mercury	To send dreams of love	For sending dreams of love	For sending dreams of love
17th	Moon	Good hour	Good hour	Good hour for everything

18th	Saturn	For sending messages and dreams of hatred	For sending dreams of hatred	For sending dreams of hatred
19th	Jupiter	Good for plans	For making (talismans) towards any beneficial aim	For making (talismans) towards any beneficial aim
20th	Mars	Do nothing	Do nothing	Do nothing
21st	Sun	Good	Good hour	Good hour
22nd	Venus	Good for love	An hour of love	Hour for love
23rd	Mercury	Make a start	Hour for alchemy	Hour for alchemy
24th	Moon	For restraining (love)	For restraining (love)	For restraining (love)

Saturday

Hour	Planet	Harleianus	Monacensis	Gennadianus
1st	Saturn	Bad hour	Hour for making (a talisman) for harming your enemy, for striking a man with illness	(Missing)
2nd	Jupiter	For harming someone	For causing a shipwreck	(Missing)
3rd	Mars	For setting up an enchantment	For setting up enchantments	(Missing)
4th	Sun	For fighting against lords	For making lords fight each other	(Missing)
5th	Venus	For making a couple hate each other	For making a couple hate each other	(Missing)
6th	Mercury	For finding a treasure	Useful for finding a treasure	(Missing)
7th	Moon	(Missing)	For speaking with demons	(Missing)
8th	Saturn	(Missing)	For performing basin divination (*Lekanomanteia*)	(Missing)

9th	Jupiter	(Missing)	For performing skull divination (*Nekromanteia*)	(Missing)
10th	Mars	(Missing)	For causing peoples to plunge in the sea	(Missing)
11th	Sun	(Missing)	For making litigants mad at each other	(Missing)
12th	Venus	(Missing)	For causing fear and enmity	(Missing)
13th	Mercury	(Missing)	Beneficial for discovering secret things	(Missing)
14th	Moon	(Missing)	For seeing people long dead	(Missing)
15th	Saturn	(Missing)	For seeing visions by water divination (*Hygromanteia*)	(Missing)
16th	Jupiter	(Missing)	Useful for teaching	(Missing)
17th	Mars	(Missing)	Very malign hour	(Missing)
18th	Sun	(Missing)	Useless hour	(Missing)
19th	Venus	(Missing)	For gaining money in dice	(Missing)
20th	Mercury	(Missing)	For restraining every good thing	(Missing)
21st	Moon	(Missing)	Hour without virtue	(Missing)
22nd	Saturn	(Missing)	For causing visions	(Missing)
23rd	Jupiter	(Missing)	Useful for profit	(Missing)
24th	Mars	(Missing)	Hour for hassle and enmity	(Missing)

Table 2: The talismanic effects of the planetary hours in manuscripts H, M and G.

3. The prayers of the planets

Variants of this section exist in H, P, T, D, M, A, G, P2, P4, B, A2, and B3. In M this section continues to describe the method of talisman construction. The introductory paragraph counsels that after one has found the most desirable hour for one's purpose, then one has to recite the prayer of the planet that rules the day. Then follows a series of seven short planetary prayers. These prayers are addressed to God, followed by the conjurations of the planets. The latter include some magical planetary names. The same set of prayers are included in B, P4 and A2. Manuscript D cites only the introductory paragraph and the text stops at that point. The following folios are blank. T cites the prayer of the Sun immediately after the introduction and the text stops at that point.

H cites another series of longer planetary prayers with different magical names. P uses the longer version of H, cited as an independent text. In fact, the prayers were written by the original 15th century scribe, Meidiatēs, while the rest of the *Treatise* was added into some blank folios by a 16th century hand. Manuscript A interestingly includes both series of planetary prayers. The redactor instructs one to use the short version before constructing the planetary talisman and the long one while censing it. B3 uses both versions again, but without any explanation. G, on the other hand, presents only one series, but uses the long version for the prayers of Saturn and Jupiter, the short version for the prayers of the Sun and the Moon, and a composition of the two versions for the prayers of Mars, Venus and Mercury. P2 generally uses the short version, with the exception of Saturn.

Torijano argues that the prayers are adapted from a pagan source, since the planets are considered as actual divinities with certain attributes.[1] However, if one looks carefully at these attributes, it is evident that they are purely astrological and have nothing to do with the pagan gods. For instance, the healing power of the planet Jupiter was not really an attribute of the god Zeus. The planets are not the recipients of the prayers, but natural forces conjured by the power of the One God, whether Christian, Jewish or Neoplatonic. Torijano's belief affects his translation, since he just transcribes the Greek names of the seven planets, treating them as gods, rather than translating them into the Latin equivalents commonly used for the planets in English.

[1] Torijano, *Solomon the Esoteric King*, p. 168.

4. General information concerning the signs of the Zodiac

This section exists in H and G. A similar text may be recognized in the severely destroyed folios 1-1v of A. The section describes the names and symbols of the twelve signs, how long the Sun and the Moon remains in each of them, a practical method of calculating the sign where the Moon is at any given time, and their division into benefic, malign and mixed. In the end there are instructions regarding the time when a zodiacal talisman should be constructed. The text of G is more extended than H and it is interrupted by a passage about the celestial dragon. In addition to the previous information, it includes the dates when the Sun changes Sign, the planetary rulers of the Signs, the friendships and enmities between the planets and a division of the Signs into cardinal, fixed and mutable. This chapter was probably inserted into all three sources from an independent astrological work. It has a certain role in H and A, where information on the Zodiacal talismans follow, but it seems irrelevant in G.

5. Talismans attributed to the twelve signs of the Zodiac

This section exists in N, H, P, A, P3 and B3. It contains information about the powers that each Sign can bestow on a specific talisman made of parchment. It can be found in N as an independent text, as it probably originally was. Delatte was confident that the angelic names of the twelve Signs were original parts of the *Treatise* as well.[1] However, the angelic names of the Signs only appear in P3 and P4 independently from this section.

6. Talismans attributed to the days of the Moon

This section exists in A, P3 and B. It contains information about the powers which each of the twenty nine days of the Moon can grant to a talisman. Some days, however, are not attributed to talismans, but to certain magical operations. Its source of inspiration may have been some kind of *lunarium*. Such an example of an independent *lunarium* can be found in N. P3 cites another version that includes the angelic and demonic names attributed to the days of the Moon. B cites both versions. Unfortunately, in this second version, P3 stops at the eleventh and B at the fourteenth day of the Moon.

[1] Delatte (ed.), *Le traité des Plantes Planétaires*, p. 150.

7. An electional astrology passage concerning the position of the Moon in the Zodiac

Variants of this section can be found in H, A, P3 and B. H and A preserve the first version incomplete, as if the scribes realized its irrelevancy after they had copied some of it first. Manuscript A reaches to Leo and H to Capricorn. Moreover, in H this section is placed after the end of the *Treatise*. P3 preserves a second version. B contains both.

Two relevant but different works of this kind can be found in N and P. The work contained in N is attributed to "a Persian philosopher, named Zanatēs". In fact, he is Abu 'Abdallah Muhammad al-Zanati, not a Persian, but a North African master of geomancy who lived in the 12th or 13th century. Other works of al-Zanati survive in M, N, B2 and V. Some of his works were translated into Greek by the monk Arsenios in 1266.[1] Similar independent works can be found in the Greek magical papyri:

> Orbit of the Moon: Moon in Virgo: anything is rendered obtainable. In Libra: necromancy. In Scorpio: anything inflicting evil. In Sagittarius: an invocation or incantations to the sun and moon. In Capricorn: say whatever you wish for best results. In Aquarius: for a love charm. Pisces: for foreknowledge. In Aries: fire divination or love charm. In Taurus: incantation to a lamp. Gemini: spell for winning favour. In Cancer: phylacteries. Leo: rings or binding spells.[2]

Another work concerning the position of the Moon in the zodiac is included in the ACF text variants of the *Key of Solomon*.[3]

8. The rule of the head and the tail of the dragon

This section is an electional astrology passage inserted in the text of A and B. It explains that the head of the dragon (Caput Draconis) rules from the first hour of Saturday night until the twelfth hour of Sunday, while the tail (Cauda Draconis) rules from the first hour of Sunday night until the twelfth hour of Monday. The author advises not to travel during those times.

9. Predictions related to the dragon

This section exists in A, B and G. It is again an astrological passage, inserted in A and B immediately after the previous one, due to their relevancy. However, in G it is abbreviated and inserted in the midst of the general

[1] Skinner, *Terrestrial Astrology; Divination by Geomancy*, pp. 16 and 32-33.
[2] Betz (ed.), *The Greek Magical Papyri in Translation*, p. 124. See also p. 26 for another version.
[3] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 282.

information concerning the twelve signs of the zodiac. This passage can be found independently in the following Codices: Parisinus Suppl. Gr. 1191, ff. 48-49; Parisinus Suppl. Gr. 684, ff. 89 *seq*; and Parisinus Gr. 2669, ff. 298 *seq*. The chapter describes how one can predict death, war, hunger and earthquake, according to which sign the Moon resides when the Sun enters Aries.

10. The seven planetary images

This section exists in A, P3 and B, and describes the construction and consecration of seven metallic 'images.' Delatte describes them as statuettes,[1] but the text refers to them as *eidōla* and *eikones*, that is to say 'images' in general. This means that they could also be engraved on a sheet of metal. In A, the images of Jupiter and Mars are drawn besides the text (see Figure 36). B has only the image of Jupiter.

The proper time for their construction is the day and hour when the appropriate planet rules, while the Sun and the Moon must be in Signs ruled by the same planet. The metals attributed to the planets are the usual ones, with the exception of Mercury, which is attributed to cast bronze. Magical names are to be engraved upon the image with the knife of the art and then the whole must be censed with appropriate incenses. The last paragraph instructs that before the construction one must first recite the planetary prayer and then the conjuration of the angel and the demon of the hour.

11. Conjuration of the angels

This section appears in H, P, M, A, G, P2, P4, B and A2, while B3 cites it three times. By the power of God one conjures the angels who, in their turn, are asked to subdue the demons under the conjurer's will and make the operation effective. The conjuration is the same in all cases, but the conjurer has to supply it with the proper angelic and demonic names. P omits the conjuration, saying that one has just to recite the angelic names.

12. Prayer to God Almighty

This prayer appears in G, P2 and P4. It might be an irrelevant prayer inserted in G and P4 with the instruction that one must recite it before every other operation. The same instruction is given in P2. Note that in P2 it is not a

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[1] Delatte (ed.), *Anecdota Atheniensia*, p. 3.

part of the work, but a general statement written on some folios before the actual treatise on the plants begins. The prayer is Christian or Christianised, since it includes a phrase from the Lord's Prayer, but it also includes references to the Israelite forefathers. After this prayer one must also recite Psalms 120, 70 and 143.

13. *Angels and demons of the hours or of the days*

This section appears in two different lists. The long list cites an angel and a demon, both attributed to each hour of every day of the week. This list exists in H, M, A, G, P3, P4, A2 and B3. With the exception of P3, P4 and A2, the names are cited in the following tables.[1]

[1] Similar tables but with the names of the demons in Greek letters are included in Greenfield, *Traditions of Belief*, pp. 340-346.

Sunday - Sun - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Mikhaēl	Mikhaēl	Mikhaēl	Mikhaēl	Mikhaēl
2nd	Arphanai	Pelouēl	Arphanaēl	Arphanaēl	Pelokēn
3rd	Pelouēl	Peleki	Pelouēl	Perouēl	Pelēkē
4th	Ēththaēl	Iōraēl	Iōraēl	Iōraēl	Ēraē
5th	Piel	Pisel	Piel	Piel	Porē
6th	Iōouph	Iōkhth	Kokhth	Iōkhth	Ēoth
7th	Pel	Pel	Pal	Pel	Pelē
8th	Ioran	Iōran	Iōran	Ioran	Ēōra
9th	Katiēl	Kastrikē	Kataēl	Kataēl	Katriēl
10th	Bidouēl	Bediēl	Bidouēl	Bidouēl	Bēdiēl
11th	Idoēl	Biēl	Ēdiēl	Ēdiēl	Biēl
12th	Sanaēl	Salaēl	Sanaēl	Sanaēl	Salaēl
13th	Opseēl	Opseēl	Opsiēl	Opsiēl	Opseēl
14th	Saraēl	Teraēl	Teraēl	Teraēl	Teraēl
15th	Lisiel	Lysiel	Lysiel	Lysiel	Lēsyrilē
16th	Naououēl	Natoēl	Natouēl	Natouēl	Oenotoēl
17th	Ormiēl	Orkiēl	Orkiēl	Orkiēl	Orkyēl
18th	Pelēl	Peliēl	Pariēl	Periēl	Pelēēl
19th	Iaēl	Ariēl	Iarēl	Iarēl	Ariēl
20th	Ēthiēl	Athiēl	Athouēl	Athouēl	Athoēl
21st	Thamniēl	Thamniēl	Thamanaēl	Thamaniēl	Thamiēl
22nd	Bradaēl	Bradiēl	Bradiēl	Bradēl	Bradyē
23rd	Alēnos	Klinoēl	Ēlinos	Klinos	Klēnoēl
24th	Iōn	Iōnēl	Iōn	Iōn	Ēonēniēl

Sunday – Sun - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Autodyo	Asidaus	Anodaē	Asmodai	Edam
2nd	Ornai	Piphathi	Ornai	Ornai	Pērathē
3rd	Pērathoui	Sitros	Pyrath	Pērrath	Sytros
4th	Silidō	Silidōn	Silidōn	Silēdōn	Sylēd
5th	Siteos	Sitros	Sitros	Sitros	Sytros
6th	Zadiphōr	Zaphan	Zēphar	Zēphar	Xyphran
7th	Manēr	Manaēl	Maniēs	Maniēr	Manaēn
8th	Osmie	Osmie	Osmie	Osmie	Semie
9th	Piēz	Pnyx	Pnix	Pnix	Pnēx
10th	Tarat	Garastri	Garakt	Gērat	Garatrē
11th	Nistik	Nestibe	Yostaa	Nēsta	Nysteba
12th	Piliour	Pelōr	Pelios	Peliōr	Pelēor
13th	Isstos	Hoistros	Hoistos	Hoistos	Oistas
14th	Opios	Apios	Apios	Apios	Apiōs
15th	Nikōn	Ougmos	Negmos	Nēgmos	Nygmos
16th	Nintiaph	Arax	Araz	Arax	Arax
17th	Orax	Nitriaphri	Netriaph	Nēstriaph	Nētriaphrē
18th	Asēns	Askyros	Askēn	Askinos	Askeros
19th	Synopigos	Pinopygos	Mēnopa	Kinopigos	Pēnopigos
20th	Araps	Araps	Araps	Araps	Araps
21st	Tartaroēl	Taritaēl	Artagēl	Tartarouēl	Taritaēl
22nd	Mekhmeth	Makhmithe	Mekheme	Melmeth	Makhmithe
23rd	Methridan	Mykhridam	Mekhmea	Mēthridanou	Mykhridam
24th	Phrodrinos	Phrodenos	Phondenos	Phrodainos	Phrodenos

Monday – Moon - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Gabriēl	Gabriēl	Gabriēl	Gabriēl	Gabriēl
2nd	Phasaphaēl	Pharsaēl	Pharaphouēl	Pharsaphaēl	Pandoēl
3rd	Pinoel	Pantoēl	Pistdoēl	Pindōēl	Kopil
4th	Kopiel	Kopēl	Kopeēl	Kopiēl	Baraēl
5th	Keleēl	Kolkil	Kelekeēl	Kelekiēl	Kyliēl
6th	Kariēl	Tariēl	Terateēl	Tariēl	Tariēl
7th	Mnēdiēl	Omniēl	Mēniēl	Mniēl	Ēmiēl
8th	Ezeēl	Iōēl	Dezeēl	Ezekiēl	Ēoēl
9th	Iōēl	Sinaēl	Iōēl	Iōēl	Synaēl
10th	Sinaēl	Mynaēl	Sēnaēl	Sinaēl	Minaēl
11th	Skenaēl	Rhaphaēl	Sēnaēl	Menaēl	Rhaphaēl
12th	Rhokhaēl	Rhakhaēl	Rhokhaēl	Rhokhaēl	Rhakhaēl
13th	Pseēl	Armatēl	Arkatiēl	Arēsiēl	Armitēl
14th	Tipidōēl	Trapidōn	Trapidōēl	Trapēdōēl	Trapidoēl
15th	Akētoēl	Akynakiēl	Akinatiēl	Akinatiel	Akinakiēl
16th	Oorgaēl	Rhamatiēl	Organiēl	Organiel	Rhamatiēl
17th	Rhomatiēl	Rhamaēl	Rhamatiēl	Rhōmatiēl	Rhamaiēl
18th	Serpidōn	Selpiou	Selpidōn	Selpidōn	Pelpiouēl
19th	Ētiton	Outanon	Outiton	Outitōm	Ontatoēl
20th	Metabiēl	Metabiēl	Metabiēl	Metabiēl	Metabiēl
21st	Kabaēl	Ambaēl	Kiakbiēl	Akbaēl	Pabaēl
22nd	Ēkoniēl	Likoniēl	Ikoniēl	Eikoniēl	Ēkoniēl
23rd	Genēkiēl	Genikiēl	Kikiēl	Genēkiēl	Genikyēl
24th	Kronitiēl	Krotiēl	Krotiēl	Krotiēl	Krotiēl

Monday - Moon - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Mamounas	Mamōn	Klinos	Mamonas	Mamona
2nd	Skolion	Skolion	Skōlion	Skoliōn	Skolion
3rd	Thetodoph	Athetdōr	Thetidoph	Thetidōph	Thetēdōr
4th	Arban	Arban	Azaphē	Arban	Arban
5th	Azan	Azan	Memakha	Azan	Azan
6th	Memakhth	Demakhth	Skamidōn	Memakhth	Demakhth
7th	Skamidinos	Geran	Girphan	Skamidinos	Geran
8th	Gerphan	Gyran	Gēram	Stirphan	Ēemaktinos
9th	Giram	Nemaktinos	Memakton	Giram	Mariphōn
10th	Mektimanas	Mariphonou	Mexiphōn	Menaktinos	Nyktedon
11th	Mexiphōn	Niktidōn	Outolōon	Mekaktinos	Akhistal
12th	Outolokh	Ontokhōr	Nyktidōn	Mexiphōn	Nyktēdon
13th	Nyktidōn	Niktidōn	Onistos	Outolōkh	Onistōs
14th	Ouistos	Onistros	-	Nyktidōn	Kasioptos
15th	Kasiereph	Kasioptos	Kasiōr	Ouistos	Androphag
16th	Kysiepotos	Androphag	Kysiepetos	Kasierōph	Androphaēl
17th	Apophaēl	Androphagēs	Androphai	Kēsiepopos	Keobkh
18th	Niokhel	Miobiou	Niokkh	Androphai	Entauros
19th	Ētouros	Entauros	Entauros	Niōekh	Sēntōr
20th	Siriton	Sirtōr	Syritōr	Entauros	Phylianēre
21st	Phrinaphe	Phloaniphe	Philinoler	Syritōr Phlinaphe	Kenēnēt
22nd	Kanops	Kiknyt	Kyknitas	Kyknit	Kynops
23rd	Euknitiēl	Kynops	Kanōps	Kēnops	Artidēl
24th	Arkidōd	Artidos	Arkidōi	Sarkidōn	-

Tuesday - Mars - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Samouēl	Samaēl	Samouēl	Samouēl	Samoēl
2nd	Kasaēl	Iamoēl	Iasmiēl	Iasmēl	Iamoēl
3rd	Phirpheēl	Pherpheriēl	Pherpheriēl	Phrereēl	Pherphireēl
4th	-	Ediēl	Dydiēl	Eudēl	Aēdiēl
5th	-	Tektonoēl	Pidaēl	Piktōēl	Taktoniēl
6th	-	Akaēl	Okaēl	Okaēl	Akaēl
7th	-	Gnathaēl	Agathnēl	Gnathaēl	Gnathaēl
8th	-	Perganaēl	Perianiēl	Perganiēl	Piēganaēl
9th	-	Gesteēl	Gistiēl	Gestiēl	Gesteēl
10th	-	Germiēlēl	Ligmiēl	Legmiel	Nokhoēl
11th	-	Nakhoēl	Nakhiēl	Nakhōēl	Nokhoēl
12th	-	Oēnaēl	Oknan	Oknan	Okēēl
13th	-	Gorgiēl	Gorphil	Gorfil	Garphiēl
14th	Patiēl	Patiēl	Patiēl	Patiēl	Patiēl
15th	Pertan	Partan	Tetan	Partan	Partanē
16th	Salpiel	Saltiēl	Salpel	Saltiel	Saltiēl
17th	Abaēl	Abaēl	Abaēl	Abaēl	Sabbaēl
18th	Stratiēl	Stragiēl	Stragiēl	Stragiēl	Straggiēl
19th	Opadouēl	Padouēl	Opadiēl	Opadouēl	Pandonēl
20th	Karniēl	Marniēl	Marniēl	Marniēl	Marniēl
21st	Methaēl	Mithniēl	Metheēl	Methniēl	Mēthniēl
22nd	Steroēl	Styroēl	Steriēl	Stirōēl	Storoēl
23rd	Esmouēl	Esmaēl	Estmaēl	Ismatiēl	Amael
24th	Rhoutziēl	Rhitzioēl	Rhizoēl	Triziōēl	Rhipsioēl

Tuesday - Mars - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Lithidos	Nakistos	Kakiston	Kakistōn	Lykogorot
2nd	Kanistōn	Ligorō	Aithridōr	Lithridōn	Lithgorot
3rd	Maithoth	Mailoth	Mailōth	Mailōth	Maēloth
4th	-	Sarpidie	Sarapidi	Sarapidie	Sarpidiel
5th	-	Kernoudēs	Tarterouēl	Tartarouēl	Karnodē
6th	-	Kerinoude	Keridonal	Kerinoudalos	Klinenotē
7th	-	Kyienotēs	Klinonitos	Klinotios	Tētorō
8th	-	Pyrotorō	Pritoōr	Tyrrytōr	Plēlaton
9th	-	Ptēlaton	Plēneut	Plēlatan	Othridie
10th	-	Sithlos	Sythlos	Sythlos	Othride
11th	-	Orthrdile	Orthrideēl	Osthridie	Ēmitoton
12th	-	Homitoton	Homitot	Omitot	Aprixon
13th	-	Aprixon	Aproōz	Aprōx	Akhliton
14th	Skonin	Akhlyton	Smoēn	Skōēn	Prophōn
15th	Prophi	Prophoē	Prorōi	Prophai	Ēēkhleton
16th	Akhlitōn	Ekhleton	Akhiēton	Akhlitōl	Arpsan
17th	Orian	Orpsan	Ornau	Hornan	Khamōth
18th	-	Lemōth	Khamōth	Khalmōth	Todedē
19th	Todidedos	Todede	Todexgi	Touddedēn	Todedē
20th	Tephraēl	Niran	Tepha	Tephra	Nēran
21st	Iaran	Eniran	Niran	Niran	Anēran
22nd	Rhakidōn	Rhaekrō	Rhakitō	Rhakirō	Rhaektron
23rd	Ērgatige	Ērgatge	Ērgatigē	Irgotie	Ērgotige
24th	Gisaor	Gigkōrgi	Gilaōr	Gēgaor	Gēgorgē

Wednesday - Mercury - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Ourouēl	Ouriēl	Ouzouēl	Ouriēl	Ourrouēl
2nd	Arakiēl	Arkiēl	Arakiēl	Arakēl	Askyēl
3rd	Miephiēl	Amphiēl	Masphiēl	Miemphiēl	Emphiēl
4th	Trosiēl	Prosiēl	Arōsiēl	Trōsiēl	Prosionēl
5th	Khertosiēl	Khartisēel	Khaltosiēl	Khartisiel	Khattēsiēl
6th	Sphitzioēl	Sphiknoēl	Sphiskēnoēl	Sphykinoēl	Sphianoēl
7th	Oulodias	Ouloudias	Oulodias	Oulōdias	Ouloudiēl
8th	Kalphael	Kalbalgeēl	Kalbatel	Kalbalgiel	Kalbagiēl
9th	Skytokyēl	Skytomiēl	Skytomiēl	Skitamiēl	Skotomiēl
10th	Tiroēl	Tyroēl	Teroēl	Tirōēl	Tyroēl
11th	Miel	Miēl	Miēl	Miel	Miēl
12th	Kharakiēl	Khalkikhēl	Kharakiēl	Kharakiēl	Akharkyēl
13th	Driēl	Draēl	Hydroēl	Hydrōēl	Draēl
14th	Sidriēl	Parapiēl	Sidēr	Sidrēl	Parapiēl
15th	Laerpiēl	Meroēl	Parapiēl	Parapiēl	Maroēl
16th	Maroēl	Kourtaēl	Marouēl	Mourouēl	Kourtaēl
17th	Kortaēl	Koupeēl	Kortaēl	Kourtaēl	Koupaēl
18th	Kapeēl	Ageēl	Koupeēl	Koupeēl	Agiēl
19th	Pēraniēl	Paraniēl	Peraniēl	Peraniēl	Paraēl
20th	Satanaēl	Santaēl	Sataēl	Santaēl	Santaēl
21st	Katzaēl	Kantziēl	Matziēl	Katziel	Katiēl
22nd	Louliēl	Laleēl	Loulier	Louliel	Khaleēl
23rd	Saltaēl	Salaēl	Saltaēl	Saltaēl	Sassaēl
24th	Gabtel	Ganten	Gabtzel	Gabtel	Gatinēl

Wednesday - Mercury - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Loutzipher	Loutzipher	Loutzēpher	Loutzipher	Loutzēpher
2nd	Goukoumon	Gokōm	Ioukoumōn	Goukoumōr	Gonagoum
3rd	Eistierix	Ispnyrix	Hypnirix	Eispniryx	Ipnērix
4th	Mēdikit	Midomet	Midikēt	Mēdōkit	Midokot
5th	Gtataphid	Itadadiph	Nēphadaphid	Ntadadiph	Ētadiadiph
6th	Skitogiri	Kyntogyr	Skēutoēl	Skyntogēr	Kēntogir
7th	-	Phniditas	Phnidiotas	Phnidōtas	Phniditas
8th	Karatan	Karatan	Karatēn	Karatan	Karaton
9th	Miag	Mian	Miegi	Miag	Mian
10th	Gitzar	Gatazar	Iatzar	Gatzar	Gatazar
11th	Pnidōr	Phnidōr	Pnidōr	Pnidōr	Pnidōr
12th	Tablas	Taklas	Taulasin	Toiblas	Tabblai
13th	Taxpon	Taxeponi	Taxepōn	Taxipōn	Takhseponē
14th	Hophetēs	Ophitan	Ophitas	Ophitan	Ophytan
15th	-	Abrikhos	Abrikhos	Ablykhos	Abrikhos
16th	Blekyn	Loukan	Malanes	Malakis	Khoukan
17th	Blemēn	Malakēs	Blemeg	Blemigkh	Malakēs
18th	Khirōt	Kheirōn	Kheirōn	Kheirōn	Khēron
19th	Ephipas	Ephiēlas	Ephipas	Ephippas	Asphēplas
20th	Akaēl	Orkitaeph	Orkitaph	Orkistaph	Orkytas
21st	Loginar	Loginar	Loginar	Loginaph	Loginar
22nd	Pharai	Pharos	Pharos	Pharōs	Pharōs
23rd	Rhoustat	Rhoustat	Rhoustat	Rhoktat	Rhroutar
24th	Hopnax	Opnax	Opnaz	Hopnax	Apnax

Thursday – Jupiter - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Rhaphaēl	Rhaphaēl	Rhaphaēl	Rhaphaēl	Rhaphaēl
2nd	Periphrel	Preniphel	Pernipher	Perniphel	Pernipheēl
3rd	Isphraēl	Kybaēl	Kiephaēl	Kisphaēl	Kophphaēl
4th	Kaliēl	Kalēēl	Kaliēl	Kaliēl	Kaliēl
5th	Glōssas	Glotas	Glōssas	Glōstas	Gotasēl
6th	Imeēl	Mnimeōēl	Mnēmeēl	Mnimeēl	Mnēmeēl
7th	Khariēl	Kheriel	Skhariel	Khalriēl	Khereēl
8th	-	Omēel	Skiaēl	Skiaēl	Omiēl
9th	Emiseēl	Mesoēl	Misoel	Misoel	Messoēl
10th	Dalboth	Dalphos	Dalboa	Dalphōth	Diaphothēl
11th	Khartoēl	Kinpharaph	Laltōēl	Khartōēl	Kēpharaph
12th	Klouphar	Sitoel	Kinphar	Kiphar	Astoēl
13th	Siotiēl	Simoēl	Siotiēl	Sitioēl	Bokyēl
14th	Bokyēl	Oreatēr	Boilēl	Bokiel	Simoēl
15th	Semoēl	Khimeriēl	Semoēl	Senoēl	Oriatēr
16th	Oriatos	Oriniēl	Oriatōr	Oriator	Khmeriēl
17th	Khēmeril	Kēdōēl	Khimeril	Khymeriēl	Orniēl
18th	Orphaēl	Gōb	Orphniēl	Orphniēl	Kydoēl
19th	Kydouēl	Phisiel	Kedouēl	Kidouēl	Gobēl
20th	Paēl	Karsaēl	Gob	Goth	Rhēsiel
21st	-	Kispoēl	Phisaēl	Phisnaēl	Karassaēl
22nd	Sarsaēl	Koudraēl	Skorsaēl	Karaaēl	Kispoēl
23rd	Kondarke	Kipol	Kalidad	Kōndar	Kotraēl
24th	Kyrdipol	-	Kiepni	Kispōl	-

Thursday - Jupiter - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Melpiphron	Typhonbon	Meltiphōn	Meltiphrōn	Mentephron
2nd	Okhlor	Okhlos	Okhlios	Hokhlos	Okhlos
3rd	Oniros	Onēros	Oukros	Ouēros	Onēros
4th	Thaphōt	Phaphot	Thaphōt	Thaphōt	Phaphōt
5th	Tzippat	Tzēpatēr	Tzipat	Tzippat	Tzipater
6th	Amir	Amor	Akōr	Amōr	Amor
7th	Outaēl	Orphor	Orphōr	Orphōr	Arphōr
8th	-	Ouktak	Outaēt	Outaēt	Outak
9th	Ergotas	Ergotas	Ergotas	Ergōtas	Asgorēs
10th	Azouboul	Azaboul	Adobgoud	Azouboul	Azabol
11th	Aplēx	Plyx	Aplēx	Aplēx	Plēx
12th	Sigos	Onokh	Sigior	Sigōs	Anokh
13th	Emodias	Okokes	Astmodri	Asmōdas	Akokeph
14th	Ooukh	Kopēnos	Ouōkh	Ouōkh	Kopinos
15th	Monikonet	Dramkaite	Nikokip	Nikokep	Dramkaphte
16th	Kopinos	Orkhat	Skopinos	Kopinos	Orkhat
17th	Kaite	Lastor	Kaitē	Kaēte	Lastōr
18th	Lastor	Epiē	Lastōr	Lastōr	Aspiō
19th	Epios	Organ	Epiē	Epiē	Organ
20th	Nierier	Nierier	Orgau	Organ	Nierier
21st	-	Ouanlēilos	Nieriel	Nierier	Ouaniēle
22nd	Oualielō	Kylikos	Oualielos	Oualielos	Ablikōr
23rd	Galiel	Galieliōr	Galierōth	Galieliōr	Galieliar
24th	Lior	Meltphrōn	-	Khoukan	-

Friday - Venus - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Agathoēl	Agathoēl	Agathoēl	Agathouēl	Agathoēl
2nd	Idouēl	Nidouēl	Idoēl	Nidouēl	Nidouēl
3rd	Philoēl	Emphinoēl	Emphiloēl	Amphiloēl	Saphinoēl
4th	Kakeenikel	Kanianel	Kanikel	Kanikel	Kaēkeēl
5th	Ekriroēl	Neseliēl	Seliēl	Seliniēl	Kariphasiēl
6th	Kermaniron	Karipher	Karkanipher	Karkanpher	Kanieleē
7th	Aniel	Kaniel	Aniel	Aniel	Mourkē
8th	Mereēl	Mourkēel	Mouzkēr	Mouriēl	Mourkē
9th	Tophatiēl	Toratoēl	Tauphatiēl	Tophatiēl	Toratoēl
10th	Symitouēl	Kyrtoēl	Skytouēl	Skirtouēl	Skyrtoel
11th	Kyēl	Armoēl	Armoēl	Armōēl	Armoēl
12th	Otraēl	Araēl	Otraēl	Otraēl	Araēl
13th	Rhoudiēl	Aspraēl	Talkidiōth	Talkidonios	Appraēl
14th	Rhoudiel	Thykiēl	Rhoudiēl	Rhoudiēl	Khalkydōēl
15th	Thēkeēl	Glikidōl	Thēkeēl	Thēkiel	Thokyēl
16th	Glykidōk	Khalkidōn	Glykidōr	Glykidōl	Glykoēdēl
17th	Psōlmaton	Psalketios	Psalmatros	Psalmatios	Tzakētoēl
18th	Staphiliēl	Stouphouēl	Stariēl	Stauphnēl	Stouphouēl
19th	Deaukon	Deankon	Deagkion	Deaukōn	Diaukouēl
20th	Asphrodēl	Asphrodiel	Phidēl	Asphodēl	Aphrodiēl
21st	Tetilol	Tetilōt	Tetalol	Petilōl	Tetilotēl
22nd	-	Golgiel	Gorpel	Gorgiel	Gogliēl
23rd	Gorgeel	Betaniēl	Bataniēl	Bataaniēl	Bataniēl
24th	Poliōn	Poliōn	Poliōn	Poliōn	Polyonēl

Friday - Venus - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Gouriēl	Gouliōn	Gouliōth	Goulιōn	Goulion
2nd	Bizouk	Bizikē	Biziē	Bizēk	Bixikē
3rd	Zorzorath	Zorzori	Zorzorath	Zorzorath	Zorzorēth
4th	Rhariōph	Phariōth	Rhariōph	Rhaphiōph	Pharariōth
5th	Ermag	Ermager	Ermag	Hermag	Asormagē
6th	Krodalos	Kakloudalos	Kerinoudal	Kerinoudalos	Kelouaulos
7th	Tabtalios	Tantalēs	Tabtalēr	Tabaltalis	Tautaliē
8th	Thapnix	Thapnyx	Thapniz	Thapnix	Thapnix
9th	Elisem	Eliasem	Aliasem	Eliasem	Eliesem
10th	Amikh	Amēkh	Amēkh	Amikh	Amikh
11th	Altidōn	Galgidōn	Galgidōn	Galgidōn	Galgēdōn
12th	Ephorit	Ephryx	Ephirit	Ephirit	Ephēx
13th	Stratiget	Stragiton	Straget	Straget	Stragiton
14th	Anthēros	Stanthyros	Anthēros	Anthēros	Stautheros
15th	Pixitor	Pizitōr	Pizitor	Pēzētos	Pizetōr
16th	Aprix	Aprax	Apriz	Aprix	Apax
17th	Niphōn	Nyphōn	Nēphōn	Niphōn	Nephron
18th	Atrikh	Hotrikhos	Erikhos	Hotrikhos	Otrikhos
19th	Limer	Khimer	Khimeri	Khimeri	Khēmar
20th	Mylin	Moli	Mōlē	Mely	Molen
21st	Kapnithen	Kapnithel	Kapnithel	Kapnithel	Kapnitholel
22nd	-	Takhman	Takhman	Takhman	Takhman
23rd	Takhmnan	Oukisem	Oukisem	Oukisem	Onkysem
24th	Ounipheri-tousz	Kniphōr	Ounipher	Ouniphrēr	Anēphōr

Saturday – Saturn - Angels

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Sakipiēl	Sakatiēl	Sakapiel	Sabapiēl	Sakatiēl
2nd	Saliēl	Saloēl	Saloēl	Salōēl	Saloēl
3rd	Besaēl	Thebaēl	Besaēl	Besaēl	Thebaēl
4th	Abaēl	Abaēli	Abaēl	Abaēl	-
5th	Giel	Sielkin	Gielmon	Gielmōn	Selieēl
6th	Rhetaēl	Rhetaēl	Rhetaēl	Rhetaēl	Rhataēl
7th	Pelaphiēl	Pelaphiēl	Pelaphiēl	Pelaphiēl	Pelaphiēl
8th	Samōsan	Plenanix	Samosan	Samōsan	Pletaniēl
9th	Platanix	Kismosan	Katonēs	Pletanix	Kyssamomaēl
10th	Kapounēl	Kaponiēl	Marnikhaēl	Marmikhaēl	Kaponiēl
11th	Marnikhaēl	Mesnikhaēl	Ntekhariz	Ntekharigx	Maphēkhleē
12th	Altekharix	Tekharyx	Arniēl	Arkiēl	Tekharēr
13th	Arniēl	Arniēl	Gerbiēl	Geabiēl	Arniēl
14th	Berbiēl	Gilbiēl	Petreēl	Pitriel	Gelbiēl
15th	Golgiēl	Tetriēl	Gorgoēl	Golgoēl	Tetriēl
16th	Sanipiēl	Sanypiēl	Skyepika	Sanipiēl	Sknipiēl
17th	Bekharaēl	Beraēl	Belaratat	Belaraēl	Beriēl
18th	Apiaēl	Opiael	Optaēl	Opiael	Opiakēl
19th	-	Ophtiēl	Ophkhinēl	Ophkhinēl	Ophriēl
20th	-	Ianouēl	Patriēl	Patriēl	Iannouēl
21st	-	Koudrouēl	Nagiēl	Ianiēl	Koudrouēl
22nd	-	Ouxynoēl	Kondiroēl	Kondiēnēl	Oxinoēl
23rd	-	Banaēl	Oxioēl	Ouxounouēl	Bannaēl
24th	-	Banaēl	Anaēl	Thanaēl	-

Saturday - Saturn - Demons

Hour	Harleianus	Atheniensis 1265	Gennadianus	Monacensis	Bernardaceus
1st	Ēliditōr	Alidapōr	Klidētōr	Klēndatōr	Alidapōr
2nd	Lirik	Lyrik	Kheirim	Kheirim	Kherēm
3rd	Spondōr	Spyldar	Spilēdōr	Spindōr	Kepiok
4th	Kēriam	Keriae	Keriakōs	Keriak	-
5th	Nikem	Enikym	Nekem	Nikem	Enikēm
6th	Kirie	Moria	Mōrēl	Mōriēl	Mōria
7th	Synigērōm	Singyrōm	Skyegephom	Synigeirōm	Sygkyrom
8th	Ephios	Aphios	Aphios	Aphios	Aphios
9th	Thonios	Kyphthonios	Gouzgoupos	Thorios	Kyphthō
10th	Gorgopios	Stelpha	Stelpha	Stelpha	Stelph
11th	Stelpha	Kipos	Kēpōs	Kypōs	Kythos
12th	Kytos	Skar	Skar	Skar	Skaros
13th	Siar	Teikhir	Tēkhōr	Tēkhar	Tēkhōr
14th	-	Akrokh	Akrokh	Akrōk	Akrokh
15th	Argētan	Aritan	Argitau	Argitan	Aritan
16th	Apomios	Gnōntas	Atomos	Atomeos	Gnōtas
17th	Gnōtas	Merkim	Gnōtas	Gnōtas	Merkoum
18th	-	Ōketar	Merkou	Merkou	Okytar
19th	-	Ioukhan	Okritera	Enaritar	Ēoukhan
20th	-	Amphou	Ioukhan	Nioukhan	Aphōn
21st	-	Manikos	Amphou	Amphou	Manikōs
22nd	-	Magras	Maggos	Mankōs	Mogrlos
23rd	-	Nigrieph	Mogron	Moigrōn	Sygrie
24th	-	Nigrieph	Nigrieph	Nigrisph	-

Table 3: The names of the Angel and Demon attributed to every hour of every day of the week.

Based on the hypothesis that the angels and the demons of the first hour of the day is the *par excellence* angel and demon of the planet, M gives the following attributions.

Planet	Angel	Demon
Saturn	Sabapiēl	Klēndatōr
Jupiter	Rhaphaēl	Meltiphrōn
Mars	Samouēl	Kakistōn
Sun	Mikhaēl	Asmodai
Venus	Agathouēl	Gouliōn
Mercury	Ouriēl	Loutzipher
Moon	Gabriēl	Mamonas

Table 4: The angels and demons of the days of the week.

Note that with the exception of the angels of the Sun, the Moon and maybe of Mars, they are not similar to any other known grimoire. The correspondence of Rhaphaēl to Jupiter may seem peculiar, but it is also attested in the *Picatrix*.[1]

[1] Kiesel (ed.), *Picatrix*, vol. II, pp. 74, 77.

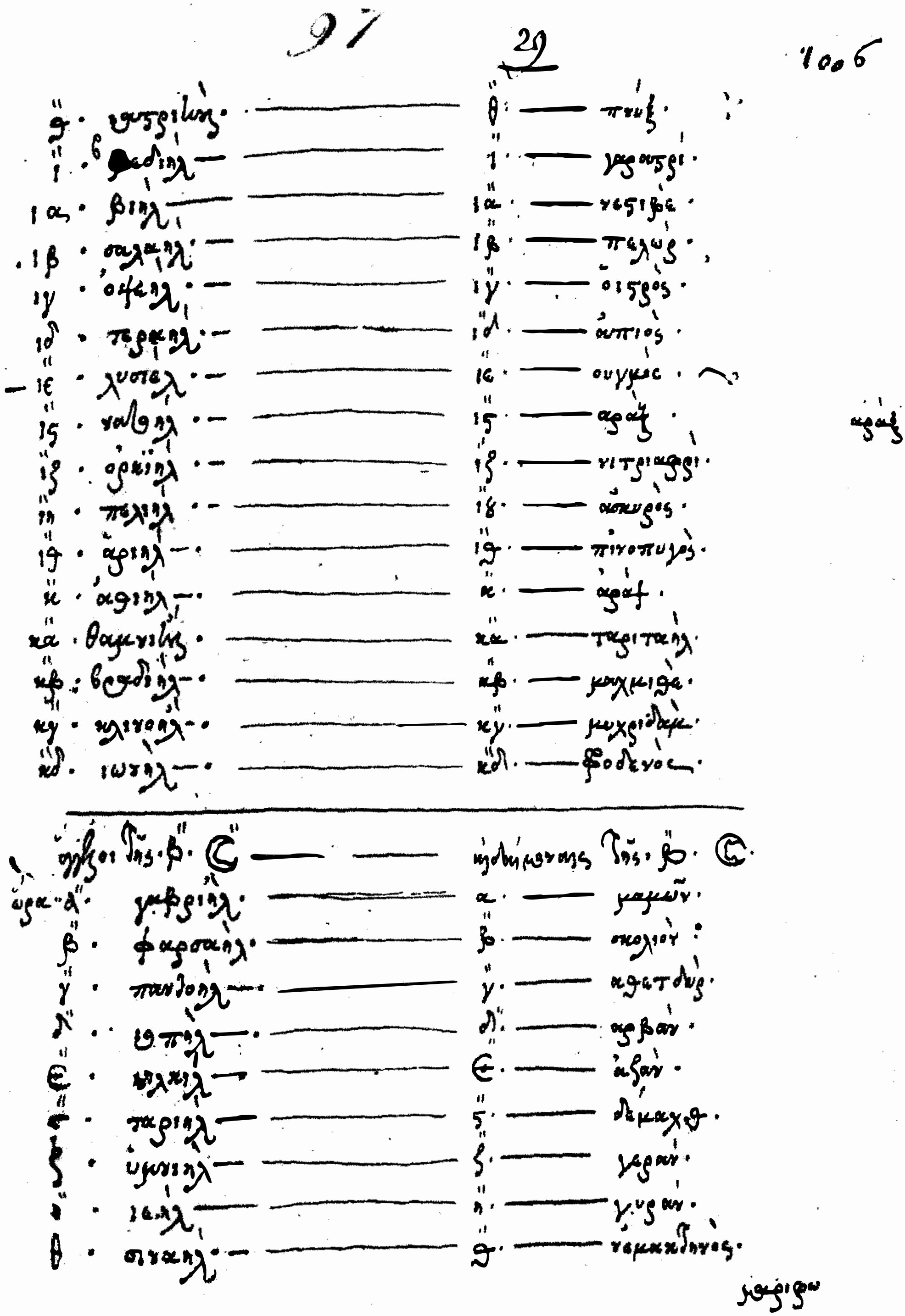

Figure 8: Atheniensis 1265, f. 29. The angels and the demons of Sunday and Monday.

A shorter list, on the other hand, can be found in H, M2, P, P2, B, G and B3. Note that B3 includes the long list also. The same happens with H, which inserts the long list after the end of the *Magical Treatise*. P has two versions of the short list, one written by the 16th century scribe of the *Treatise* and one written by the original scribe Meidiatēs before each planetary prayer. These angels and demons are not attributed to the planetary hours, but to the planets generally. The names are included in the following tables, with the exception of Meidiatēs version.[1]

Angels

Planet	**H**	**P**	**M2**	**G**	**P2**	**B**	**B3**
Sun	Mikhaēl	Mikhaēl	Mikhaēl	Mikhaēl	Mikhaēl	Mēkhaēl	Mikhaēl
	Ariēl	Ariēl	Oureēl	Ouriēl	Aroul	Araēl	Ariēl
	Phylonel	Philouēl	Phēlouēl	Philoēl	Pholoul	Philoel	Philoēl
	Sauriēl	Sabriēl	Sabēel	Sauriēl	Sauriēl	Sanbriel	Sabriēl
	Douniel	Doniēl	Dōniēl		Doneēl	Donoēl	Doniēl

Planet	**H**	**P**	**M2**	**G**	**P2**	**B**	**B3**
Moon	Gauriēl	Gabriēl	Gauriēl	Gabriēl	Gauriēl	Gabril	Gabriēl
	Salouēl	Selgiēl	Sagiēl	Sergiēl	Saragilouēil	Saphgēil	Sargiēl
	Khariel	Khariēl	Khariēl	Khariēl	Kharaēl	Khazēēl	Khariēl
	Emphiloel	Ephēloēl	Elphēloēm	Emphilonēm	Emphiloēl	Imphiōēl	Emphiloēl
	Spendonim		Donēm	Spindonēm	Operdouka		Spitiēm
	Perdikoim	Pidykēm	Perdikēm		Operdikym	Pēldēim	Perdikoum
	Ougariel		Sēnēl				

[1] Again, similar tables with the names in Greek letters can be found in Greenfield, *Traditions of Belief*, pp. 338-339.

Planet	H	P	M2	G	P2	B	B3
Mars	Ouril	Ourouēl	Ouriēl	Ourouēl	Ourouēl	Kraēl	Ourouēl
	Sabeel	Beiēl	Sabatiēl	Sabaēl	Sabagil	Sabrēēl	Sabagiēl

Planet	H	P	M2	G	P2	B	B3
Mercury	Madadoel	Mantouēl	Mantatoēl	Mantoēl	Mantoēl	Matonēl	Mantoēl
	Pertikeel	Peltikoēl	Spekouēl	Spertikouēl	Speltikoēl	Spetēkoēl	Spetikoēl
	Apodokiel	Apodokiēl	Apodekiēl	Apodokiēl	Apodokyēl	Apodokōel	Apodokiēl

Planet	H	P	M2	G	P2	B	B3
Jupiter	Serpepheēl	Serpēphiēl	Sepepheēl	Serpephiēl	Serpepheēl	Serpephēel	Persepheēl
	Rhaphaēl	Rhaphael	Rhaphaēl	Rhaphaēl	Rhaphaēl	Sarphaēl	Rhaphaēl

Planet	H	P	M2	G	P2	B	B3
Venus	Anael	Anaēl	Anaēl	Anaēl	Anaēl	Anaēl	Anaēl
	Gathouel	Gathoue		Agathouēl	Agathoēil	Agathoel	Agathoēl
	Pēlakouel			Rouēl	Pilaktoēl	Palaklotēēlē	Pelatoēl
	Kyrsoel	Kērsoēl	Kyrsoēl		Kyrsonaēl	Kausnoēl	Kyrssoniēl

Planet	H	P	M2	G	P2	B	B3
Saturn					Sakatiēl	Bakatoēl	Sakatiēl
		Ktinotothen	Ktētoēl	Ktētonthen	Ektonoēl	Aēnoēl	Ktēnoēl
	Beel						

Table 5: The angels of the planets, drawn from 7 different manuscripts.

Demons

Planet	H	P	M2	G	P2	B	B3
Sun	Khthouniēl	Khthonēēl	Khthoniēl	Khthoniēl	Khthoneēl	Khōnael	Khthoniēl
	Ariaēl	Arianēl	Oriamēl	Arianēl	Ariyl	Arnoēl	
	Epithouanon	Opithoua	Opithoun-ianos	Spithouanos	Epithoamon	Opēthou-menos	Opothou-menos

Planet	H	P	M2	G	P2	B	B3
Moon	Tartarouel	Tartaroēl	Ortanoēl	Mparmparoēl	Tartaroēl	Tartaroēl	Tartaroēl
						Athathanasi	

Planet	H	P	M2	G	P2	B	B3
Mars	Sbirouel	Zeberouēl	Berouēl	Tzibirouēl	Sphysiroēl	Sirpēl	Sbirouēl

Planet	H	P	M2	G	P2	B	B3
Mercury	Khalib	Kharioun	Khabēl	Kharou	Khalion	Khalēon	Khalion
	Silouanēl		Sēnouanēl		Oklokiēl	Ēlēkēl	Gloukiēl

Planet	H	P	M2	G	P2	B	B3
Jupiter	Podēkoulator		Pontios Pilatos[1]		Podikolator	Pentēkolatron	Pontikoēl
	Orniel	Orkiel	Ornēel	Orkiol	Orniēl	Ornoēl	Orniēl

[1] This is the Greek form of Pontius Pilate, suggesting some Christian input.

Planet	H	P	M2	G	P2	B	B3
Venus	Babet	Sabet	Bateb	Babet	Sabet		Babete
	Baltasar	Baltasar	Baltasar	Baltasera	Baktasar	Babibaktar	Baitarssa
	Protizēkatour		Prōtizēkati		Prostozikator	Proti	Protitzikator
						Izikator	

Planet	H	P	M2	G	P2	B	B3
Saturn	Zeboul	Beelzebouēl	Berzebouēl	Beerzebouēl			
					Klidator	Klēdator	Klideutor
					Alidator	Alēdator	Alidapar

Table 6: The demons of the planets, drawn from 7 different manuscripts.

The relationship between the two lists has been shown by Greenfield.[1] Note that G does not contain a special short list, but the names are included within the prayers of the seven planets as examples. The same thing happens in A, which in a general instruction after the planetary prayers says:

> But before conjuring the names of the planets, conjure the planetary angels Sakatiēl and Ktēnoēl, as well as the demons Alēdēpōr and Klēdatōr.

These are the angels and demons of Saturn contained in the short list. It is obvious that all short lists appeared in the same way, before actually being organized in a special chapter and embellishing the long ones.

Regarding the origin of those names a few things can be said. In the vast majority of cases they do not appear in older sources, but a few exceptions do exist. As Greenfield notices, the demon Ornias from the *Testament of Solomon* reappears in the long list as *Ornai; Asmodaios* appears as *Asmodai; Kynopēgos* as *Kinopigos;* and *Sphandōr* as *Spondōr.* Two names remain the same in the two

[1] Greenfield, *Traditions of Belief*, pp. 223-224. Despite the fact that the two lists share but one demonic name, *Tartarouel,* which does not even appear on the same day, there seems to be a distant relationship between the long and the short list that can be supported by the angelic names. The names *Mikhaēl, Gabriēl, Rhaphaēl* and *Agathouēl* appear in both lists on the same day, and there are some other correlations as well.

texts, namely *Tephra* and *Ephippas*.[1]

In the analysis of Section 2 we saw that in all probability the *Treatise* should be regarded as later than the 4th century CE. This section points to a considerably later date. The main reason is the name of the chief demon of Wednesday, *Loutzipher* or *Loutzēpher*. It is obvious that both variants are but transliterations of the Latin name *Lucifer*, the light bearer, in its Italian pronunciation. A Greek of the early Middle Ages would never use the Latin name, since the Greek equivalent, *Eōsphoros*, had been long established through the *Septuagint* translation of the Old Testament, the Patristic literature and the liturgical language. It should be noted that the Italian influence is evident in the vocabulary of other parts of the *Treatise*, as well.[2]

Torijano proposes Southern Italy as the place of the composition of the *Treatise* in order to explain the Italian influence,[3] and this is a plausible theory. It then would have been composed at some time between the 6th and the 11th centuries, following the Gothic War that placed Southern Italy under the rule of the Eastern Empire and before the Norman conquest. However, another plausible theory is that it could have been composed later in Crete, during the 13th or 14th century, that is to say under Venetian rule.

In fact, the Cretan-Venetian theory is more probable, considering three factors: a) from the Gothic War until the Norman conquest, Southern Italy was constantly plunged in war between the Lombards, the Byzantine Empire and the Islamic Caliphate, while under the Venetian rule Crete was blooming, to the point that we can speak of a "Cretan Renaissance"; b) the study of astrology and related subjects was strongly suppressed by the church during the early Middle Ages,[4] while the Venetian rulers in the high Middle Ages were generally tolerant; c) Crete has a strong tradition of occult lore, such as evocation and the use of magical black handled knives, as will be shown in the analysis of the relevant section.

McCown argues that the *Treatise* was known earlier than the 13th century in Byzantium, since the historian Nicetas Choniates mentions a Solomonic book found in the possession of the magician Isaac Aaron at Constantinople, in 1172. By means of this book, a sorcerer could summon demons in legions, in order to perform various tasks. However, this description does not solely fit the *Treatise*.

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[1] Greenfield, *Traditions of Belief*, pp. 224-225.
[2] Of course, there is always the possibility that the name *Loutzipher* is but a late addition to the original Greek text. But as it occurs in all the surviving long lists, this possibility is very small.
[3] Torijano, *Solomon the Esoteric King*, pp. 160, 170 and 174.
[4] Barton, *Ancient Astrology*, pp. 78-83.

The unique material in Recension C of the *Testament of Solomon* refers to fifty one demons together with their hosts and the various tasks they can perform. Thus, it fits perfectly the description, despite McCown's conviction that the Solomonic book in question could not have been the *Testament*.[1]

Finally, a mention has to be made concerning the transliteration of the angelic and demonic names, as well as their pronunciation. The transliteration system used in this book is shown in the following table, along with the pronunciation of the letters in medieval Greek. In the Middle Ages the letters were pronounced as in modern Greek, but this phonology is different from both classical Greek and Koine Greek.

Greek Capital	Greek Minus-cule	Translit-eration	Medieval and modern Greek pronunciation
Α	α	a	a: as in father
Β	β	b	v: as in vine
Γ	γ	g	y: as in year (before the vocal sounds i or e) r: as in French rompre (in all other cases)
Δ	δ	d	th: as in mother
Ε	ε	e	e: as in get
Ζ	ζ	z	z: as in zeal
Η	η	ē	i: as in pick
Θ	θ	th	th: as in moth
Ι	ι	i	i: as in pick
Κ	κ	k	ch: as in Italian che (before the vocal sounds i or e) k: as in kite (in all other cases)
Λ	λ	l	l: as in love
Μ	μ	m	m: as in man
Ν	ν	n	n: as in never
Ξ	ξ	x	x: as in ox
Ο	ο	o	o: as in lot

[1] McCown, *The Testament of Solomon*, pp. 101-102. Recension C of the *Testament* is published by McCown in *The Testament of Solomon*, pp. 76*-87*.

Π	π	p	p: as in skip
Ρ	ρ	r	r: as in problem
Σ	σ ς (final)	s	s: as in same
Τ	τ	t	t: as in get
Υ	υ	y	i: as in pick (see below for its use in diphthongs)
Φ	φ	ph	f: as in four
Χ	χ	kh	ch: as in German ich (before the vocal sounds i or e) ch: as in Scottish loch (in all other cases)
Ψ	ψ	ps	ps: as in oops
Ω	ω	ō	o: as in lot

Diphthongs

Greek	Transliteration	Medieval and modern Greek pronunciation
αι	ai	e: as in get
ει	ei	i: as in pick
οι	oi	i: as in pick
αυ	au	af: as in Africa (before th, k, x, p, s, t, ph, kh, ps) av: as in lavish (in all other cases)
ευ	eu	ef: as in theft (before th, k, x, p, s, t, ph, kh, ps) ev: as in levander (in all other cases)
ου	ou	u: as in put

Gamma before palatal consonants

Greek	Transliteration	Medieval and modern Greek pronunciation
γγ	gg	ng: as in England
γκ	gk	ng: as in England
γχ	gkh	ng: as in Spanish angel

Table 7: the Greek alphabet, its transliteration and pronunciation.

Also note that I use the letter "h" to transliterate the aspiration at the beginning of some words, before the vowels and after the letter "r." The aspiration was not pronounced in medieval Greek, but it is preserved here for the sake of correct orthography. It used to be indicated in Greek, until 1981, by the sign ʽ above the minuscule letters and to the left of capital letters.

14. Planetary incenses, characters and seals

This chapter exists in versions H, A, P2, P4, B and four times in B3. It contains instructions for the manufacture of seven composite incenses, one for each planet. Every planetary incense is followed by the planetary characters, intended to be written on the planetary talismans. Then follows a planetary seal, one for each planet again. The actual difference between the characters and the seal is explained only in B, which reads, in a rather repetitive style:

> The characters must be written on the talisman, but the seal must be written outside. The seal must be written on the talisman when it is folded. The seals must be written outside the talisman not only regarding this planet, but as regards all seven. Write the seal on the talisman when you fold it.

15. Planetary alphabets

The section on the planetary alphabets can be found in A, P4, B and twice in B3. It contains four instead of seven alphabets, since two planets can share one alphabet. Thus, Mars and Saturn, as malign, share the same alphabet. The same happens with Venus and Moon, as benefic planets, and with Mercury and Sun, as planets of a mixed nature. Interestingly, Jupiter has his own alphabet, despite the fact that it is also benefic like Venus and the Moon. According to the text, one must write the purpose of the operation on the talisman, using the appropriate alphabet.

16. Planetary inks, parchments, characters and incenses

Variants of this section can be found in H, M, A, P3, B and B3. It follows two very distinct traditions. The first tradition, which seems to be the oldest, is preserved in M, A, P3 and twice in B3. It describes a series of planetary characters, seven relatively simple planetary inks, seven kinds of parchment and finally seven simple incenses for the consecration of the finished talisman. Although this is the only relevant tradition in M, A cites it in

In most manuscripts this work is attributed to Harpocratio, the reputed author of the *Kyranides*, but there are also versions attributed to Hermes Trismegistus, to pharaoh Nekhepsō and to one Thessalos. A critical edition of eight manuscripts can be found in *Catalogus* VIII 3, pp. 134-151.

This second work has no relation to the *Treatise* and it is mentioned here only for reasons of comparison. A Latin version of it, titled *Herbarum singulorum signorum zodiaci demonstratio*, was published in 1528 as an appendix to the work *De herbarum virtutibus*, also known as the *Herbarium* of Apuleius Platonicus.[1] Agrippa seems to have copied the zodiacal correspondences of the herbs in his *Occult Philosophy* from this source, and this is the reason he attributes the list to Apuleius.[2]

The following table lists the herbs of the two works.

Zodiac Sign	Monacensis 70	Harpocratio
Aries	Water milfoil	Sage
Taurus	Clover	Common vervain
Gemini	Common sword-lily	Supine vervain
Cancer	Mandrake	Comfrey
Leo	Black horehound	Cyclamen
Virgo	Black nightshade	Calamint
Libra	Purple betony	Scorpiurus
Scorpio	Hound's tongue	Wormwood
Sagittarius	*Anakardios*[3]	Pimpernel
Capricorn	Stinking tutsan	Sorrel
Aquarius	Meadow buttercup	Dragonwort
Pisces	Birthwort	Birthwort

Table 8: The Zodiacal herbs.

[1] Boudreaux (ed), *Catalogus Codicum Astrologorum Graecorum*, VIII 3, p. 132.
[2] Agrippa, *Three Books of Occult Philosophy*, pp. 98, 294-295.
[3] Unidentified. The *Kyranides* maintain that it is the end of the branch of the Mulberry tree, but in Codex M this name signifies a different plant.

18. Planetary herbs

Variants of this section appear in H, M, G, P2 and B3. There are several works on the planetary herbs included in the various manuscripts. In fact, Delatte speaks about five different works on planetary plants,[1] but only four of them can be found in Greek and only two can be convincingly connected to the *Magical Treatise.*

The first work, irrelevant to the *Treatise*, can be found in both long and short versions, of which the short is attested in N and the long in B2 and M2. The latter two manuscripts attribute this work to Alexander the Great. Another manuscript that supports the short version is Vindobonensis Phil Gr. 179 (edited in *Catalogus* VI p. 83), while the long one appears also in Erglangensis 89 (edited in *Catalogus* VII p. 233). Parisinus Gr. 2256, Venetus App. cl.V.13 and Mosquensis 415 includes the long version immediately after the second work. A critical edition of these three manuscripts is included in *Catalogus* VIII 3, pp. 153-165.

This first work survives in *The Book of Secrets of Albertus Magnus*, where it is also attributed to Alexander the Great.[2] Some of the names are changed though, such as the peculiar *chynostates* instead of *kynosbatos*, the caper, and the corrupt *acharonis*, interpreted as henbane, instead of *sakkharon*, the sugarcane. This list of seven herbs is copied by Cornelius Agrippa, who attributes it to Hermes Trismegistus.[3] Agrippa continues to ascribe the henbane to Jupiter, but *kynosbatos* is read here as *chenopodium*, the goosefoot. It should be noted here that the Greek word *kynosbatos* (dog thorn) was used for several plants, including the caper, the evergreen rose, the bramble or the yew. The caper is preferred because of an explanatory marginal note in Venetus App. cl.V.13 "this is the caper."

The second work, irrelevant to the *Treatise*, is included again in Parisinus Gr. 2256, Venetus App. cl.V.13 and Mosquensis 415, as well as in Parisinus Gr. 2502 and Parisinus Gr. 1603. It is attributed to Hermes Trismegistus. Its attributions also appear in Agrippa's *Occult Philosophy*, immediately before the previous list, probably taken again from Apuleius Platonicus. One difference from the Greek original is that Agrippa ascribes the marigold to the Sun, whereas the Greek list ascribes chicory instead.

The third work appears in H, P2 and twice in B3. It is fragmentary in H, as it refers to the herbs of Saturn and Sun only. It should be noted that the

[1] Delatte (ed), *Le traité des plantes planétaires*, pp. 146-147.
[2] Best and Brightman (eds.), *The Book of Secrets of Albertus Magnus*, pp. 18-24.
[3] Agrippa, *Three Books of Occult Philosophy*, p. 98.

redactor of P2 has transformed the *Magical Treatise* into a Treatise on the planetary herbs. A characteristic of the third work is the tradition regarding the herb of the Sun called *augia*, the "shiny herb." Although resembling the sun spurge from the fourth work, at least according to P2, it is very distinct from it, since "It is not possible to be found except at night, when it shines brightly. It is found by a sieve *arsēmiou*,[1] a bow and an arrow."

Another name for this shiny herb from B3, as well as from the Greek folklore, is *lampēdona*. Nikolaos Politis informs us about this tradition, offering an explanation regarding the use of the bow and the arrow. One apparently has to mark the herb from far away, otherwise the shine ceases to exist. The use of the sieve still remains a puzzle.

> At the tops of the high mountains there is a herb, the *lampēdona*. It cannot be seen at daylight and nobody can recognize it among the other plants, but at night it gleams and shines, and it can be seen from far away. But if somebody approaches in order to uproot it, the shine stops and it cannot be distinguished from the other herbs.[2]

This tradition dates from at least the 1st century CE, since it can be traced back to *The Jewish War* of Josephus:

> In the ravine that protects the town on the north is a place called Baaras, where grows a root of the same name. This is flame-coloured, and at dusk it sends out brilliant flashes so that those who come near in the hope of plucking it cannot take hold of it, as it slips away and will not stay still until it is drenched with a woman's urine or menstrual blood.[3]

Finally, a similar tradition can be found in the work of Claudius Aelianus *On the Nature of Animals*.

> The name of the herb is *kynospastos* and it is also called *aglaophōtis* (I record it because it is my duty). This escapes the notice of people during daylight and it cannot be seen at all. But it appears and shines at night like a star, because it is flame-like and resembles fire. So, people bed a sign near its root and leave it, because if they forget to do this, they cannot recognize either its colour or its form. And when the night passes, they come and see the sign they left, and recognize the herb.[4]

It may seem that the first and third works have some similarities. For

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[1] A corrupt word, that can be found in both H and P3. It may be read as *mpirsimiou*, "silken." This reading is supported by H, where another word for "silken" appears also as a determinative for the word "sieve".

[2] Politis, *Paradoseis*, vol. I, p. 129. The translation is mine.

[3] Josephus, *The Jewish War*, p. 388.

[4] Aelianus, *De Natura Animalium*, p. 809. The translation is mine.

instance, the herb of Saturn is the daffodil in both cases. But the name of the herb is the only similarity, as the content is totally different. The same is valid for the cinquefoil. Also, P2 gives a double name to the herb of Jupiter and presents the sugarcane as an alternative, using the peculiar form *alkharanios.* The Greek word for the sugarcane is *sakkhar, sakkhari, sakkharis* and *sakkharon,* according to the Liddell-Scott *Greek English Lexicon.* However, in the manuscripts it appears in quite corrupt forms:

Sakharōnē in Mosquensis 415.

Sagkharōnion in Parisinus 2256 and Venetus App. cl. V. 13.

Sakkharanion in Erglanensis 89.

Alkharanios in N, Vindobonensis Phil. Gr. 179 and P2.

Akhronios in M2.

From this list one can imagine that the redactor of P2 must have read the first work from a manuscript where this word already existed in a corrupt state. It had become so unrecognizable, that he assumed it was an alternative form of the garden orache, the herb of Jupiter appearing in his main source.

The fourth work appears in M and G. Version G mentions the herbs of Sun and Moon only, but although the paragraph of G about the Sun spurge is quite identical to M, the one about the peony follows a totally different tradition. It is a summary from an independent work on peony, found in Codex Vaticanus Gr. 952. Delatte believes that this fourth work is something between the second and the third works. However, its similarities with the second work are confined in three of four lines in the case of the Sun and even less in the cases of Venus and Mercury. Its similarities with the third work are more obvious.

The fifth work Delatte mentions is Latin and ascribed to Flaccus Africus or Africanus. The planetary attributions of the seven planets are generally missing, but one manuscript includes five of them. Delatte proposes an attribution for the other two. This work is irrelevant to the *Treatise,* and its planetary correspondences are included in the table simply for reasons of comparison.

Planet	First work (B2, N, M2)	Second work	Third work (H, P2, B3)	Fourth work (M and G)	Fifth work
Saturn	Daffodil	Houseleek	Daffodil	Heliotrope	Sage
Jupiter	Sugarcane	Agrimony	Garden orache	Garden orache	White horehound
Mars	Common plantain	Hog's fennel	Common butterbur	Common butterbur	Saxifrage
Sun	Knotgrass	Chicory	Augia	Sun spurge	Heliotrope
Venus	Vervain	Maidenhair spleenwort	Man orchid	Man orchid	Man orchid
Mercury	Cinquefoil	Mullein	Cinquefoil	Cinquefoil	Peony
Moon	Caper	Peony	Peony	Peony	Houseleek

Table 9: Comparative planetary herbal correspondences.

19. The knife of the art

This section exists in H, A, B, P, G and three times in B3. The blade of the knife must be from an older sword or knife that has brought death, but the handle must be made from the horn of a black he-goat. P has she-goat instead and G does not refer to the handle at all. According to A, B, G and B3 certain *nomina barbara* have to be written on the knife, and it must be constructed on the day and the hour of Mars.

Except for this section and the subsequent mentions of the black handled knife in the making of the pen, the parchment and the circle, the manuscripts mention the knife in relation to a number of independent divinatory operations that will be treated of below. The oldest reference to the black handled knife, brought to my attention by David Rankine, comes from Rashi (Rabbi Shlomo Yitzhaki), the famous 11th century commentator of the Talmud. Rashi, commenting on a Talmudic passage, says:

> He who is particular about the vessel (by means of which he divines), that he cannot do anything without the vessel that is required for that thing, as, for instance, the "princes of the thumb", for which they require a knife, the handle of which is black, or the "princes of the cup", that they require a cup of glass.[1]

Rashi is here describing a "thumb nail" divination, an *onykhomanteia*, which is preserved in many posterior Greek and Hebrew manuscripts and

[1] Daiches, *Babylonian Oil Magic*, p. 30.

for which a black handled knife was necessary.

Another early reference to the black handled knife can be found in the Recension C of the *Testament of Solomon,* which, according to McCown may belong to the 12th or 13th century. In this text, Beelzeboul says:

> Take fifty one in number black unborn kids, bring me a new knife with a handle made form black horn and attached by three rivets, and skin the kids.[1]

Traditions concerning the black handled knife and its magical connections still survive in Greece, mainly in Crete, where such knives with handles made of black he-goat horns are still manufactured. Nikolaos Politis cites a tradition from Messara in 1904:

> If somebody wants to learn how to play well the Cretan *lyra,* he goes at midnight to a deserted crossroad. He traces a circle on the ground with a black handled knife, enters the circle, sits down and plays. Moments later, fairies come from every direction and surround him. They do not have good intentions; they want to smite him. But they cannot enter the circle, since it is traced with the black handled knife, so they try to seduce him and draw him out.[2]

It seems that this black handled knife is the bane of spirits, as another story says:

> Somebody was going to Khrousa with a friend of his. In some place they stopped for a while and then they separated. The moment they separated, fairies surrounded him and they were talking to him. He did not understand what they were saying, but he had heard that if one beds a black handled knife into the ground, they leave. Luckily, he had such a knife, he bedded it into the ground and they left.[3]

The black handled knife is mentioned in the RSF textual variants of the *Key of Solomon.* Its construction is described in ACF, but it is different from the process mentioned in the Greek text. The construction of a knife or sword of the art is also described in the Universal Treatise Family (UTF)[4] and in the *Grimorium Verum* (GV),[5] but there is no description of it as black handled. It should be noted, however, that the latter work notes that it must be constructed on the day and hour of Mars, following the tradition of A, B, G and B3.

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[1] McCown (ed), *The Testament of Solomon,* p. 108 for the dating; p. 77* for the passage. The translation is mine.

[2] Politis, *Paradoseis,* vol. I, p.303. The translation is mine.

[3] Politis, *Paradoseis,* p. 311. The translation is mine.

[4] Skinner and Rankine (eds.), *The Veritable Key of Solomon,* p. 85 for the RSF, p. 344 for the ACF, p. 389 for the UTF textual variants.

[5] Peterson (ed), *Grimorium Verum,* p. 23.

Figure 9: A traditional Cretan black handled knife.

20. The reed pen of the art

This section exists in H, P, A, B and three times in B3. H and P speak of one pen, while A, B and B3 of seven, one for each planet. A reed must be cut with a single stroke by means of the knife of the art. During the stroke, the sorcerer must be on his knees and recite a short prayer. The pen or pens must be sharpened with the same knife. The tradition of the seven planetary reed pens seems to be more usable, since it does not allow different inks to mix. Therefore, it can be probably accepted as the original form of this section.

This reed pen is not mentioned in any version of the *Key of Solomon* or in the GV, but there is a parallel in *Sepher Raziel.* Here the pen must be made from a green reed instead for a dry one, but it must be cut with a single stroke as well. Moreover, a short prayer is also to be recited.[1] This section, with its adherence to the single stroke, is maybe one of the sources related to the construction of the staves and wands, appearing in the ACF and the GV versions of the *Key of Solomon.*[2]

Torijano translates the title of this section as "Instructions to make a small drinking vessel,"[3] but this reading is mistaken.

21. The quill of the art

This section exists in H, P, G and B3. A and B refer to the reed pen only, while G to the quill only. H, P and B3 mention both kinds. There are no instructions that distinguish between the uses of the two kinds of pen, so it

[1] Skinner and Karr (eds.), *Sepher Raziel*, p. 108.

[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 345, and Peterson (ed.), *Grimorium Verum*, p. 25.

[3] Torijano, *Solomon the Esoteric King*, p. 211.

seems that the scribes of these three manuscripts believed that the choice would be one of personal preference. But I theorise that the seven reed pens were originally used for writing the planetary talismans, whereas the quill served for writing the signs on the garments and on the lamen. If this is true, the present section is misplaced here from the second part of the *Treatise* that pertains to evocation.

According to G, the quill must be constructed from a goose feather, while H allows it to be made also from a crow, vulture or another bird. When someone plucks it, he has to recite a short prayer. Then, it has to be pointed by means of the knife of the art and washed in running water. G instructs that the names recited must also be written and placed inside the quill. Instructions similar but not identical to H are given in ACF and GV.[1]

22. The virgin parchment

Appearing in H, P, A, G, P4, B and B3, this section gives instructions about the manufacture of virgin parchment. Its source must be a male animal "that has not suckled yet" in H and P, while in A and B it is "a suckling lamb or kid". This animal must be slaughtered by means of the knife of the art, while reciting a short prayer. The animal is then to be flayed and its skin washed in running water and left in the Sun to dry. Finally, the skin is to be worked with quick-lime. Note that usually the scribes forget to mention a step, such as working with quick-lime or leaving in the Sun, but this gives the entire procedure. Similar but not identical procedures are followed by RSF, ACF, UTF and GV.[2]

The phrase "that has not suckled yet" seems to be a mistake, influenced by the section concerning the unborn parchment. The phrase "suckling lamb or kid" seems to be the correct one. This section expands section 16, where the planetary parchments have been explained.

23. The unborn parchment

A further expansion of section 16, where unborn parchment from calves and fawns has also been mentioned. It appears in H, P, A, P4, B and twice in B3. The procedure is very similar with the previous one, but this time the

[1] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 351-352, and Peterson (ed.) *Grimorium Verum*, p. 30.
[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 82-83 (RSF), p. 354 (ACF), p. 391 (UTF). and Peterson (ed.), *Grimorium Verum*, pp. 26-27.

animal must be taken directly from its mother's womb, before it touches the ground. Moreover, since the skin is very thin, one must use a knife-like reed and not the actual knife of the art. Mathers's edition of the *Key of Solomon* includes information about the unborn parchment. Again, a knife-like reed is to be used instead of the knife of the art.[1]

24. The blood of a bat

This section appears in H and P only, and it is also an expansion of section 16, where the blood of a bat is mentioned as the ink of Venus. The bat is to be slain by means of the knife of the art, while the sorcerer recites a short prayer. The blood is collected in a glass vessel and the bat is buried in the ground. Similar instructions concerning the blood of a bat and the blood of a dove appear in ACF,[2] but there is no explanation concerning its use. Note also that in *Liber Juratus Honorii* the blood of a bat is one of the alternatives for the ink used to draw the Seal of God.[3]

25. The blood of a swallow

Again preserved only in H and P, this section repeats the instructions of the previous one, but with a different prayer. However, the blood of a swallow is not mentioned in section 16, so its use remains unknown.

26. The blood of a dove

The same remarks apply here as well. This section is also preserved in H and P, but the blood of a dove is again not mentioned in section 16. However, it is mentioned in the alternative tradition on the inks that appears in H and B, as a component of the ink of Venus. Yet, this does not prove a certain connection of this section with the alternative tradition concerning inks, because the blood of a male turtledove, the blood of a rooster and the blood of a hare, all components of planetary inks, do not appear.

27. The blood of an ox

Except from H and P, this section also appears in A and B and the

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[1] Mathers, *The Key of Solomon the King*, pp. 111-113.
[2] Skinner and Rankine (eds.), *The Veritable Key*, p. 353.
[3] Joseph Peterson (ed.), *Liber Juratus Honorii.*

instructions remain the same. It appears again three times in B3, presenting the blood of a lamb as an alternative. The blood of an ox, the blood of an ass and the blood of a lamb are mentioned in section 16 as variants of the ink of Mercury.

28. The virgin wax

This section exists in H, P, A and B. In all four manuscripts, the virgin wax is to be used for fashioning images. However, in the *Magical Treatise,* at least as it appears today, there is no mention of wax images. It may be an intrusion from other magical texts, for example from the astrological talismans contained in M3, as they do contain images made of beeswax. Another use of the virgin wax is the construction of the ring of Solomon, as will be explained below.

The virgin wax has to be collected from a beehive and placed in the sanctuary of a church in order to be consecrated. When somebody wants to fashion an image, he has to recite a certain prayer. The Christian character of this section is obvious. A similar chapter can be found in ACF, where the question regarding the use of the virgin wax remains.[1]

29. The virgin clay

This section appears in H, P, A, B and B3. The same remarks apply here, since in M3 there is a talisman made of clay, as well. The virgin wax must be collected from a river bed, while the sorcerer walks upstream, in order not to step upon the clay he is collecting. Then, he must recite a certain conjuration of the Earth. Mathers's edition of the *Key of Solomon* does mention the virgin clay together with the virgin wax.[2]

30. Electional astrology passage concerning the Moon

This section appears in H and P only. It is an irrelevant section that contains a variety of electional astrology information, sometimes contradicting previous instructions.

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[1] Skinner and Rankine (eds.), *The Veritable Key*, p. 335.
[2] Mathers (ed.), *The Key of Solomon the King*, p. 114.

Part II: The First Method of Evocation

Before analyzing the contents of this part, a reference should be made to the division of the *Magical Treatise* in two books, which division occurs exactly in this place. Delatte mentions that traces of this division appear in A, B and P3.[1] The only such trace in P3, however, is the title *Composition of the Second Book*, and this cannot establish a division, since it is the title of the whole work. A and B are the only manuscripts that do include such a division. Before the second part, both A and B read "The end of the first book", and again "Second book" where the material related to evocation begins.

This division is also attested by internal subject matter indications. The first part is clearly related to the construction of talismans and their consecration via the names of the planetary spirits. The second part pertains solely to evocation. All astrological information is ignored and the spirits are attributed to the four quarters. It is possible, but not certain, that this second part was originally a separate work, placed after the talismanic material due to common elements, such as the knife of the art.

In fact, the *Treatise* is not divided in two parts but in three. There are two similar but different methods of evocation, the second being placed immediately after the first. They probably have a common origin.

31. Observations, confession, bath, garments and fast

This section appears in H and partially in P, and includes the moral rules an evoker must follow. It also mentions a confession and a purificatory bath, after which the ritual apparel is described. All garments have to be new, white, linen and woven by virgins. Afterwards, the text mentions a three-day fast of bread and water, and concludes with the signs that have to be written on the garments. There is a set of signs that have to be written on the brooch or on the collar of the outer robe and another set that have to be written on the hose (stockings). According to H, the proper ink must be made from musk, saffron, cinnabar and rose water. P preserves the information concerning the garments and the signs only. In it the ink is composed of cinnabar and rose water. Parallels of this section can be found in ACF[2] and GV.[3]

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[1] Delatte (ed), *Le traité des plantes planétaires*, p. 149.
[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 339-340 for the observations etc., and p. 349-350 for the garments.
[3] Peterson (ed), *Grimorium Verum*, p. 32.

H uses an antique nomenclature concerning the garments. There is an outer robe (*ektos khitōn*), an inner tunic (*entos khitōniskos*), a cloak (*imation*) and a hose, as it can be judged both from context and etymology, though the word used (*anaxieldia*, probably from *anexia*, endurance and *eldōr*, desire) is otherwise unknown. The terminology used in P is from a later period, but describes the same set of clothes. Here there is also a cloak (*imation*), a tunic (*zoupounin*) and a hose (*kaltzes*). The redactor of P does not have a word for the long outer robe, an anachronism in the 16th century, so he describes it as "similar to a woman's dress".

The use of a tunic and a hose does not offer much help with the solution of the early medieval Italy versus upper medieval Crete dilemma. The western influence is of course a fact, since the typical Byzantine costume included a long inner and a shorter outer robe. Tunic and hose were adopted by Cretans under the Venetian rule. However, they were common in Italy during the early Middle Ages. In both cases though, this second part seems to be contemporary with the first.

32. The crown

Existing in H and P only, this section describes the crown, which is a kind of headdress made from virgin parchment. Certain Hebrew-like names are to be written on it, together with other magical signs. Mathers's edition of the *Key of Solomon* describes a similar crown in the chapter concerning the garments and shoes of the art,[1] but another tradition of ACF places it earlier, in chapter 3 of the first book.[2]

33. The lamen

This section appears in H, P and B. It describes the manufacture of a certain lamen named *ourania*, a word that remains untranslated in Delatte, Greenfiled and Torijano. The word is a feminine adjective used as a noun and can be translated as "the heavenly one" or "the celestial one". In all probability, it is a shortened version of *ourania sphragis*, meaning "the heavenly seal." This heavenly seal is believed to protect the evoker and to give him power over the spirits, when he wears it, fastened with twenty two lacings. The lamen is to cover the front part of his body, from the chest to the waist.

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[1] Mathers (ed), *The Key of Solomon the King*, p. 92.
[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 288.

It is to be made from unborn calf parchment, whereon an oblong scheme with ten circles has to be drawn with black ink. Some characters are to be written in the centre of the scheme and some more inside the circles, this time with the same red ink used for the signs on the garments. Not one of the three versions is neatly written. The crabbed style of the text makes it somewhat obscure.

The tradition about the lamen as a major instrument of the art is a common place in grimoires. Different seals, used as lamens, appear in *Liber Juratus Honorii*, as "the seal of the true and living God", in *Heptameron*, as the "Pentacle", in the *Lesser Key of Solomon*, as "Solomon's sexangled figure"[1] (copying the Pentacle of the *Heptameron*), in the RSF of the *Key of Solomon* as the "Great Pentacle of Solomon" (copying the *Heptameron* again) and in UTF simply as the "Pentacle".[2]

34. The ring

The section concerning the ring appears in H, P, A, G, B, and B3. A, B and G transposed the section on the ring to the end of the first part of the *Treatise*. H and P preserve the original positioning of the text. The ring is made from virgin wax, covered by virgin parchment, whereupon various *nomina barbara* must be written. Wearing a wax ring is a very peculiar idea, so G transmutes it to a totally different ring made from cast silver, upon whose bezel some characters must be engraved by means of the knife of the art. The ring is to be worn on the index finger of the right hand.

This section is of course influenced by the *Testament of Solomon*, where Solomon's ring appears to be the major instrument of the art. The ring's seal in the *Testament* vary among the manuscripts: In *Bibliothèque Nationale, Anciens Fonds Grecs, No 38* and in *Andreas Convent, Mt. Athos, No 73*, it is described as a simple pentagram, although the pentagram is not depicted. On the other hand, B2 and P, in the beginning of Recension C of the *Testament*, depict twelve seals that were given to Solomon, the first one of them being the seal of his ring.[3]

However, in the *Private Library of the Earl of Leicester, No 99* (15th century), and in *Bibliothèque Nationale, Supplément Grec, No 500* (16th century), there are inscriptions on the ring, very close to the inscriptions described in H, P, A, B

[1] For those seals, see Peterson (ed), *Liber Juratus*; Abano, *Heptameron*; and Peterson (ed.) *The Lesser Key of Solomon*, p. 43.
[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 91-93 for the RSF; 387-388 for the UTF.
[3] McCown (ed.), *The Testament of Solomon*, pp. 100*-101*.

and B3. The inscription of G seems to be derived from them, but it is quite corrupt. A somewhat different version, with the inscription abbreviated, can be found earlier in H, in the *Testament* material (f. 8v).

A similar inscription can be found independently, among the forty nine talismans of B2, which are otherwise irrelevant to the *Treatise*. Specifically, it appears on f. 360. It is the first seal of the second row and bears the title *tou Solomōntos meg[alē]*, that is to say "The great one of Solomon". This may indicate that this particular seal predates the *Magical Treatise*. It should be noted that manuscripts A (f. 33) and B (f. 32) depict seals (connected to the water pot divination), which contain longer series of *nomina barbara* with a distant connection to the aforementioned inscriptions. With the exception of the latter two cases, the various inscriptions are cited in Table 10.

The tradition of Solomon's ring has survived in the *Lesser Key of Solomon*, but in a very different form.[1]

Figure 10: Harleianus 5596, folio 8v. The inscription and the seal on the ring of Solomon (*Testament of Solomon* version).

[1] Peterson (ed.), *The Lesser Key of Solomon*, pp. 43.

Source MS	Inscription
B2	l th l th t m. K[yri]e ho Th[eo]s hēmōn,[1] Leōn[2], Sabaōth, Aiaō, Bionēka, Ōaeloi, Iōase, Sougeō, Aaie, Ae, Niouphyounē, Iaēsō.
H (*Testament*)	K[yrie] ho Th[eos], L[eōn], R, S[abaōth], Biōnk, Aōaō, Eli, Gōis, Sgōa, Aesrour.[3]
H (*Treatise*)	Leōn, Sabaōth, Biōnia, Elōi, Aōa, Iaō, Iasou, Souieōa, Aeniou, Ououniou, Iou, Irō.
Leicester (*Testament*)	K[yri]e ho Theos hēmōn, Leōn, Sabaōth, Bionik, A, Ō, A, Elōi, Eaō, Iōase, Sougeōa, Aia, Aeniou, Ou, Ouniou, Ēra.
Paris 500 (*Testament*)	K[yri]e ho Theos hēmōn, Leōn, Legōn, Sabaōth, ~~Aōa, Elōi, Aiaō, Elōi,~~ Biōnik, Aōa, Elōi, Aiaō, Elōi, Aiō, Iōase, Sougeōa, Age, Aeniou, Ouraniou, Ērō.
P	Kōlirōn, Sabaōth, Bianēm, Elloa, Sougēō, Akrō.
A	Leōn, Sabaōth, Biōnia, Elōi, Aōa, Iasou, Souieōa, Aeuiou, Ououniou, Iou, Irō.
G	K[yri]e ho Th[eo]s, ho boēthos hēmōn,[4] Iōsos, Sabaōth, Isaiō, Adōnai, Thiōaō, Aeōlōie, Aiōa, Bisegeubarpharaggēs,[5] Meob, Aphone, Monou.
B	Lon, Sabaoth, Bionia, Ēlogē, Ēaōa, Ēasou, Our, Eoa, Agenēou, Gounēou, Ēousrou.
B3	Leōn, Sabaōth, Biōniai, Elōi, Aōa, Iaō, Iasou, Soui, Ōa, Aeniou, Iou, Irō.

Table 10: The inscriptions on Solomon's ring according to different sources.

35. Gloves, cloak, shoes and cotton cloth

This section appears in H, B and partially in P, since in the latter manuscript the text stops after the description of the gloves. The evoker's accessories include a pair of thin gloves made of white leather. Certain characters are to be written upon part of the palms. Characters are also to be

[1] Greek for "Lord our God".
[2] Greek for "Lion".
[3] Note that the letters do not form words in this case. This is but an attempt to group them.
[4] Greek for "Lord God, our helper".
[5] This word suggests a certain relationship with the Greek Magical Papyri, as it strongly resembles the *Sesengen Barpharaggēs*. See Betz (ed), *Greek Magical Papyri in Translation*, pp. 30 and 45.

written on the cloak, on the shoes and on a cotton cloth aiming (initially) to cover the heavenly seal upon the chest. A parallel, as regards the shoes only, has been preserved in ACF together with the garments.

36. The circle

This section appears in H, A and B. It describes the proper place for the operations of evocation, as well as the proper time, that is to say when the Sun is in exact opposition to the Moon.

The evoker needs two earthen braziers, full of lit charcoals that do not smoke. Within those braziers, the incense is to be placed. The proper incense for this kind of operation is composed of aloe wood, costus, frankincense, musk, clove, nutmeg, saffron, water lily, daffodil root and nigella, together with the blood of a man who died undeservedly. A and B omit the musk.

The image of the circle attributed to this operation has been preserved in H and B only. After he has placed the incense on the charcoals, the evoker has to trace one (in B) or two concentric circles (in H) with magical names, by means of the knife of the art. The circle is to be enclosed within two squares, with the angles of the inner one touching the centres of the sides of the outer. It must be wide enough for two persons, the master and the apprentice, to stand in, the entrance being towards the south.

If the opposition of Sun and Moon happens at night, the evoker also needs some kind of light source, such as lanterns, torches or lamps. Before entering the circle, the apprentice must ring a special bell. Certain *nomina barbara* have to be written on the bell with bat blood. When the evoker and his apprentice finally enter the circle wearing the aforementioned garments and accessories, the entrance is sealed with the knife of the art.

Parallels have been preserved in ACF.[1] Moreover, Mathers preserves another parallel version on the formation of the circle, from Additional MS 10862.[2] The images of the circles, with the exception of the magical names, are very close to the ones depicted in the *Key*. The circle in Plate XIV in Mathers's edition closely resembles the circle of this operation.

[1] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, pp. 285-286 for the formation of the circle; p. 342 for the proper places; and p. 346 for the incenses in a simplified form.
[2] Mathers (ed.), *The Key of Solomon the King*, pp. 99-100.

37. The prayer and the three conjurations for the appearance of the spirits

This section exists in H, B and twice in B3. B inserts three Psalms before the actual prayer, namely Psalm 121, 102 and 23 (KJV). The major part of the prayer consists of Hebrew and barbarous names. Then follows a long conjuration of twelve (in H) or thirteen (in B and B3) demons, in order to facilitate their appearance in visible form. Among the twelve demons, Loutzipher, Beelzeboul, Asmedai and Mastraōth (obviously a corrupt form of Astarōth) are mentioned, something that indicates that originally this was a conjuration addressed to the four kings, like the third conjuration. A part of this conjuration has a distant relationship with the "Third Conjuration" of ACF (see Table 11).

The text informs us that after this conjuration the evoker will see clouds arising, and this is the time to recite a short second conjuration, in order to make the demons appear in a human and not a monstrous form.

The third conjuration, according to H, is used only if the demons delay to approach the exorcist. According to B, however, it is used when the demons are approaching the circle. In any case, the exorcist touches the lamen with his right hand, his left pointing towards the place where the spirits are heard, and recites it. This conjuration includes a long series of *nomina barbara* and targets the four kings of the quarters: Asmedai, Loutzipher, Astarōth and Beelzeboul. A legion of demons is then to appear. The exorcist must first ask them who is their king. Then, he must make them swear obedience on their king's head. Finally, the king himself must swear obedience. The theme of the four kings is referred to in passing in this first method of evocation, but it becomes clearer in the second one.

38. Conjuration for love

After the vow is given, the exorcist's demands can be of two kinds: demands for love and demands for money. This section, appearing in H and B, pertains to the first. The demands are postulated in the form of a long conjuration.

39. Conjuration for a treasure

This section appears in B, twice in B3 and partially in H, which cites it incompletely. By means of this long conjuration, the exorcist orders the four kings of the quarters to bring him a treasure. With this conjuration the first method of evocation comes to an end. B reads on this point "The end of this art".

ACF[1]	Harleianus 5596
(I conjure you) by the hosts of Angels, who do not cease by day nor by night to cry 'Qadosh, qadosh, qadosh, Adonay, Elohim Sabaoth:' which is to say, o Lord God Almighty, the heaven and the earth are full of thy Glory...	I coerce you and command you by God, whom the Angels, Archangels, Principalities, Thrones, Dominations, the Cherubim and the full of eyes Seraphim, Virtues and Powers are serving and not ceasing to cry and say: "Holy, holy, holy Lord Sabaōth, the heaven and the earth are full of thy glory...
(I conjure you) by the Heaven, the Earth and the Sea; by the Sun, by the Stars, by the Winds, the Whirlwinds, and the Storms, by the virtue of the Herbs, the Plants, the Stones; by all that is in the Heaven, on the Earth and in the Abyss of Darkness, I urge you strongly, DÉMONS, in which every part of the World you may be, that you may not be able to remain in the air, in the fire, in the water, in the earth or in any part of the World which you find pleasant; but to come and carry out our will immediately and all that we demand of your obedience.	...I conjure you, spirits, by the heaven, the earth and the holy mysteries of God. I conjure you, spirits, by the seven planets of heaven, wherever you may be, come to me at once, without delay or tardiness. I conjure you by the air, the fire, the water, the earth, by the sea and the rivers, wherever you may be, whether in heaven or in earth, in a mountain, a hill, a plain, an open sea, a lake, far or close; wherever you may be and wherever you may dwell, come here without delay.

Table 11: A comparison of the texts of the Magical Treatise (Harleianus 5596) and the *Key of Solomon* (ACF textual variant).

[1] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 294.

Part III: The Second Method of Evocation

40. Observations, fast, garments and lamen

Existing in H, B and G, this section describes an evocation ritual similar to the first one. H distinguishes this method from the previous, entitling it *Another procedure for directing the spirits.* This section in B not only bears the title *Behold another art,* but inserts an introductory paragraph, stating the difference in its usual repetitive style:

> It does not resemble the first one, neither in the procedure, nor in the lettering of the names. Study them both and use the procedure you want, because the other one is of another magister. The first one belongs to a different magister from the second. There are also other differences, cited in the previous pages. Use the method you prefer.

The moral rules here are confined to sexual abstinence for two weeks, while there is a kind of fast for the same period. However, the three days of strict fasting with water and bread still appear.

The clothes are not described as detailed as in the first method. H speaks of white linen tunic, hose (stockings) and shoes. G is very general in its description, referring just to white linen clothes and shoes, while B, written three centuries later than H, describes a shirt, culottes (knee Breaches), socks and shoes. Instead of the crown made from virgin parchment that appears in the first method, there is a piece of cloth used as a headdress, maybe something like a turban, whereupon certain names are to be written. Finally, the lamen for this method is also constructed with unborn parchment from a calf, but the design is totally different. This time it contains twenty four independent circular seals and a series of names.

41. The circle

This section exists in H, A, G and B. A preserves only the image of the circle, while H and B preserve the text only. Instructions for the proper place are given, as well as for the proper time, which is the same as in the first method. Again, the manuscripts mention the possibility that the procedure falls at night, so a light source will be needed.

After the bath, the exorcist must be anointed with a kind of perfume, scented with musk, civet, clove, costus and water milfoil. G gives further instructions for the perfume, as all the above compounds must be pounded

and united with rose oil. B, speaks of the rose oil as well, but changes the ingredients: musk, asafoetida, clove and water milfoil. The evoker must cense the garments with frankincense, put them on and trace the circle with the knife of the art.

The braziers or censers are four in this method and the incense is composed of musk, styrax, aloe wood, spikenard, saffron and nutmeg. The image of the circle resembles the one of the previous procedure, but this time the double circle is enclosed within one square only. This figure is similar to the circle depicted by Mathers in Plate I of his edition of the *Key of Solomon the King*.

42. Conjurations of the four quarters

Existing in H, A, G, P4, B and twice in B3, this section contains four short conjurations to be recited towards the four quarters. The main part of them are the names of the demons attributed to the four quarters, followed by a kind of a simple order, like "come, come, come, do not delay, wherever you may be". It is not very clear whether the evoker must recite the conjurations of all four quarters in turn, or choose one quarter beforehand and deal solely with it.

In G the conjurations for the East and the North are missing. There is a torn folio between the figure of the circle on folio 26v and the conjuration of the west on folio 27. There is also damage in A, that destroyed the names of the south and partially destroyed the ones of the west. Finally, the second version of B3 does not contain the conjuration of the east and it is generally so corrupt that the demonic names cannot be associated with the other lists, except for the names of the kings.

Concerning the survival of the four demon kings in later grimoires, such as GV, Peterson remarks: "only Asmodai is missing from the list of the 'three powers' in GV. Demons of the four winds (north, south, east and west) become solidified into distinct geographical directions (Lucifer in Europe and Asia, Beelzebuth in Africa, Astaroth in America)".[1] The same remarks apply also to the UTV family of the *Key*,[2] as well as to the *Grand Grimoire*.[3]

In fact, a somewhat different solidification appears in B as well. The demons of the west are clearly connected to the southern Balkans, as the

[1] Peterson (ed.), *Grimorium Verum*, p. v.
[2] Skinner and Rankine (eds.), *The Veritable Key of Solomon*, p. 373.
[3] Peterson (ed.), *The Grand Grimoire.*

demons of the east are connected (not so clearly in this case) to Asia Minor. It seems that the scribe lived somewhere in between, most probably in some island of the Aegean Sea. The demons of north and south are connected to the (probably) regional names *Kountogou* and *Lotostan* respectively, but these names remain unidentified.

It should be noted that this reference to the four kings may also have a distant relationship with the *Book of Abramelin.* In the latter book the kings are four as well, although only the name of Lucifer remains the same. Yet, the other three kings of the *Treatise* are regarded as three of the eight Dukes, together with Magoth.[1]

Greenfield notices that many of the demonic names of the four quarters are taken directly from the *Testament of Solomon.* Five of the demons of the west, six of the demons of the north and one of the demons of the south can be found in the list of demons of the decans included in the *Testament,* while three of the demons of the east are related to the Seven Evil Sisters mentioned therein. Moreover, three other demons of the east and one demon of the north are included as individual demons in the *Testament.* Another source of the demonic names of the quarters is the long list of the horary demons in the *Treatise* itself, since at least three names are repeated.[2]

It is very probable that each cardinal point originally had the same number of spirits, most likely thirty. However, in some cases two names seem to have been joined together by mistake, while in other cases one name has been split in two. It is impossible to discover the original form of most of the names. The comparative lists, with the exception of P4 and the second version of B3, are presented in the following tables.[3]

[1] Abraham von Worms, *The Book of Abramelin*, p. 119.
[2] Greenfield, *Traditions of Belief*, pp. 227-229.
[3] Similar tables with the names of the demons in Greek letters are included in Greenfield, *Traditions of Belief*, pp. 347-350.

Spirits of the East

	H	A	G	B	B3
1	Loutzipher	Loutzēpher	-	Loutzipher	Loutzipher
2	Peltzaphatai	Peltzapouth, Phatai[1]	-	Peltzateēth, Phatagi	Pelzapouth, Phatai
3	Gaasē	Gaasi	-	Gagasi	Agaesin
4	Sakobolas	Sabolōn	-	Sabalonod	Salbo
5	Tzelsiōd	Kelsiōd	-	-	Kelsido
6	Pollaikynais	Polaskon	-	Palakon	Poulasskē
7	Perriorath	Periorath	-	Periorath	Periorath
8	Ooneki	Orek	-	Orikor	Orek
9	Orthai	-ornai[2]	-	Nagi	-orne
10	Ornia	Ornias	-	Ornēas	Ornias
11	Abekhe	Abekhkhe	-	Abelkhe	Akhbekhe
12	Binae	Binae	-	Bēnage	Binae
13	Lampores	Lampores	-	Lampores	Lapēei
14	Paraton	Paratōn	-	Paraton	Tharatōn
15	Bēkarton	Bokarpa	-	Bokarpan	Borkarpar
16	Oniskelia	Onos, Kelid	-	Noskelēs	Nesikēldō
17	Likates	Lykotas	-	Lēkotas	Likate
18	Plēxtephō	Plixtephra	-	Plēxtephra	Plēx, Tebras
19	Kakistē	Kakēstē	-	-	Kakeisten
20	Kaimplanes	Kemlanes	-	-	Keiplanēs
21	Rhieridōn	Rhieridōn	-	-	Rhisdron

[1] Two names that share the same cell should probably be regarded as derived from one name.
[2] The names that begin with a dash and a minuscule letter should probably be regarded as separate names, but they were considered by the scribe as joined with the previous one.

	H	A	G	B	B3
22	Skhozinoxen	Akhyzi	-	-	Arkhi
23	Khōzei	-gozeēs	-	-	-zōgeis
24	Opēral	Operal	-	Ōperal	Operal
25	Miarer	Miarer	-	Mēarer	Miaror
26	Kynas	Kiōnas	-	Kyonas	Kēone
27	Lasyrlampēta	Laeoure, Lapite	-	Laesir, Lapēte	Lapire, Lapite
28	Migadel	Migadel	-	Mēgadel	Migadel
29	Mentiphron	Mentephrōn	-	Mentephron	Mentephron
30	Porkiki	Parkiēn	-	Kynēpro	Pephkeion

Spirits of the North

	H	A	G	B	B3
1	Asmodai	Asmodai	-	Askodai	Asmoudias
2	Leontoph	Leontoph	-	Leotaph	Leotoph
3	Triabol	Triabol	-	Troibol	Triabokh
4	Gameis	Gamphais	-	Gamphaēs	Ganbais
5	Anatokh	Anapōkh	-	Anapokh	Anapokh
6	Oulphas	Noulphas	-	Louphas	Ouphaas
7	Gabaap	Bagōap	-	Bagoakh	Bagoap
8	Ainōth	Ainath	-	Enath	-
9	Galios	Galōs	-	Galos	Galos
10	Biara	Bbiarra	-	Bēara	Biaroth
11	Inōpēx	Kynopex	-	Kynopex	Kinopex
12	Makhōth	Makhōth	-	Makhoth	Makhoth

	H	A	G	B	B3
13	Tartarōni	Tartarouil	-	Tartarouēl	Tartaroēl
14	Zamarpha	Zōmarpha	-	Ēamarpha	Zamarphas
15	Ablikon	Ablikon	-	Ablēkou	Ablikon
16	Skabadiōd	Sabadiod	-	Sabadēod	Sabaōth
17	Damaron	Damourouph	-	Damourouph	-
18	Phieblas	Iegoulas	-	Ēgegoulas	Iagelas
19	Barsephial	Barsephial	-	Barsaphēala	Sarphanoēl
20	Argousoul	Artisoul	-	Artisoul	Artisoul
21	Ipesidōn	Pesidōn	-	Pesēdon	Pesidon
22	Kinakhas	Kinakhas	-	Kynakhas	Keinakhas
23	-	Akouraph	-	Akouēraph	Akourphirixo
24	-	Rhixgioudan	-	Rhēxēouda	Odan
25	-	Makhoumethou	-	Moukhou, Methou	Makhou, Matou
26	Driokonta	Driakonta	-	Driakonta	Driakonta
27	Azebou	Azibou	-	Azēbou	Abbēzou
28	Abizouth	Azibouth	-	Abēzouth	Abizouth
29	Miesēr	Mesyr	-	Mēesir	Miesēr
30	Sphadōrapo	Sphendarap	-	Sphindorap	Sphedorap

Spirits of the West

	H	A	G	B	B3
1	Astarōth	Astarōth	Astaroth	Astarōth	Astarōth
2	Belbee	Belbie	Belbie	Belbēs	Belbial
3	Kitōēl	Koutael	Kōpakil	Koutael	Koutaēl

	H	A	G	B	B3
4	Nikote	Nikote	Nikote	Nēkote	Nikotel
5	Pthora	Sappōra	Satora	Saptora	Saphporen
6	Phobokil	Phbokil	Phobokil	Phbokēl	Phthokeiēl
7	Mērtos	Myretos	Miretos	Mēretos	Miretos
8	Artēr	Armetēs	Armetēs	Armētēs	Armetos
9	Moubesouēl	Moubeoul	Moubeoul	Mebioul	Moubleou
10	Apolokhas	-	Mplolakhe	Plolakhe	Plotakhai
11	Elbepriz	Elbeperix	Elbepriz	Albaperx	Elprix
12	Sphragiel	Phragiel	Phragiel	Pharagiel	Phragiel
13	Porkiki	-	-	-	-
14	Nōa, Pōkh	Nouapōkh	Nona	Nouapokh	Nouopokh
15	kai Prioukh[1]	Kypridoun	Membridōkh	Nēprodoukh	Kypreidoukh
16	Basigōn	-	Basigōr	Basegor	Basigor
17	Exouneargē	Arkigē	Exinous, Akar	Arkygi	Axinous, (Pthakiēl, Gesretos,)[2] Erkigē
18	Iaper	Ēaper	Iaper	Ēaper	Iaper
19	Melidous	Meladous	Meladous	Meladous	Meladous
20	Banakhōr	-	Banakhōr	Banakhos	Banakhos
21	Ioroēl	-	Oroēl	Oroēl	Olaēl
22	Iazmou	-	Iazmou	Ēamboum	Ianbou
23	Traxdati	-	Praxdate	Traxdatē	Traxdati
24	Ōprinas	Oprinas	Oprinas	Oprinas	Oprinas
25	Bodimen	Bodykil	Bedmeēl	Bodēmēl	Bodimēl

[1] The word *kai* was understood by the scribe as the Greek conjunction "and."
[2] The two names in parentheses are probably inserted here from another source.

	H	A	G	B	B3
26	Akosgō	-	-	Ēkēsyōr	Aggosko
27	Sabrikel	-	-	Sablēker	Sabboliker
28	Phthiker	-	-	Phēstisiker	Phēssisēker
29	Bikheron	-	Bekharnou	Bilerou	Bekherou
30	Akhthiob	Akhthiōth	Akhthēsōb	Akhthiokh	-

Spirits of the South

	H	A	G	B	B3
1	Berzeboul	-	Bielzouz	Berzeboul	Beelzeboul
2	Arkanēl	-	Orkanil	Akaēl	-
3	Akhōniōth	-	Akhōniōkh	Akhogisth	Akhonioth
4	Zirtheouēl	-	Rixtheoul	Rēx, Thelou	Rhyxtheoul
5	Ēphlakh	-	Oiphal	Ēphal	Hypha
6	-	-	-mianethi	Mēanēth	-mianēth
7	Ephipta	-	Ephipta	Ephēpta	Ephilta
8	Meltos	-	Mēltoal	Mētoar	Miktaēr
9	Kariter	-	Karitel	Kariter	Karetar
10	Hypopalt	-	Hypokhtal	Hēpoltagi	Hipoulpe
11	Listithō	-	Listrothō	Lestrētho	Listritho
12	Kaliouth	-	Kalithoul	Kathēthoul	Kapipoul
13	Boidonatekan	-	Boidōn	Bēodon	Boidon
14	Malekapōn	-	Maliskar	Malēskar	Melēskar
15	Liskax	-	Paliskax	Palēskax	Peliskar
16	Belioukh	-	Belioukh	Bilioul	Belioul

	H	A	G	B	B3
17	Pelgiab	-	Pelgiab	Pēgiab	Pilgiap
18	Gaabōn	-	Gaaboul	Gaabēoul	Ganaboul
19	Eisgonel	-	Ignyel	Ēsginel	Eisginel
20	Rhendipōn	-	Rhenpidon	Rhede, Poon	Rhedipon
21	Khameloul	-	Khameoul	Lamēoul	Lamaoul
22	Digmasōn	-	Damasōn	Damasin	Damason
23	Hyperik	-	Hyperik	Hēperēēpar	Hēpereēr
24	-phimas	-	Phērmar	-	Pherma
25	Oukas	-	Oulkas	Oukas	Oukkas
26	-labitan	-	Lazitan	Latzētan	Latzitan
27	Ptethama	-	Ptetharme	Pote, Tharmi	Ptaparme
28	Bebykis	-	Lebokar	Labēkos	Labekas
29	Ourti	-	Ourti	Outēkai	Ourti
30	Kethapson	-	kai Phapsō	Ēthapson	kai Thapso[1]

Table 12: The 30 spirits of each of the 4 cardinal directions, according to five different sources.

43. General conjuration

This section appears in H, G and P4. After the evoker has pronounced the names of the demons by means of the previous four conjurations, he now conjures them by the holy names of God, in order to appear before him in a beautiful human form and obey his will. After this, he expects to see the demons as an army. He must welcome them and ask them for what he wants. At this point H ends the work with the words *"The end of the art of directing the demons,"* but G cites also a license to depart that contains angelic names.

[1] As before, instead of being part of the name, the word *kai* was understood by the scribe as the conjunction "and."

A miscellany of occult techniques

The following operations are not really parts of the *Magical Treatise*. They are a series of independent operations, such as a spirit binding, two evocations, an operation for invisibility and many divinatory methods, scattered through the manuscripts. As a matter of fact, the various techniques are numerous, but here presented only if appearing in at least two manuscripts. This material seems to be older than the *Treatise*, since in the great majority of the operations a water vessel is used, as in the various divinations of the Greek Magical Papyri.

44. Spirit imprisoning in a bottle (Gasteromanteia)

This method exists in H, A and P2. H and P2 do not give a name to this operation. In H the purpose of this operation is the exorcism of a possessing demon and its subsequent imprisonment. A and P2, on the other hand, use the same procedure to imprison a human spirit that haunts a treasure. *Gasteromanteia* literally means "bottle divination," but it is obvious that in this context no divination is really meant.

A new bottle is placed upon a table with a new tablecloth, four candles are lit and incenses are burned, namely clove, musk and galbanum. Version A adds frankincense as well. The conjuration recited afterwards aims to imprison the spirit or demon in the bottle. When the virgin boy who attends the ceremony sees the spirit in the bottle, the magister seals it with wax, whereupon a magical seal is engraved.

45. Evocation of the Lady of the Mountains

This method of evocation appears in B2 and V. The evoker must go to a mountain and offer honey and pine kernels to the 'fairy queen' at noon on the 1st of August. She will appear, grant him a wish and make his horse fast like an eagle. A semi-monstrous depiction of the fairy queen is included in B2, accompanying the instructions.

The fairy queen is actually called here the 'Lady of the Mountains' or 'Kalē of the Mountains'. The name Kalē, which means 'the good-natured one' (although she does not seem to be good-natured at all times), is well

established in Greek folklore.[1] Some of her other names is Lamia, that is to say the child-eating female demon of ancient Greek mythology, and Sympilia. Her beauty is unearthly, but she has also the legs of an ass or of a goat.

In other legends, the fairies are three. If someone takes something from them, usually a head handkerchief or a ring, they obey him as a master, teach him various arts, make him lucky and rich, or even marry him.[2] Similar traditions concerning the fairy Sibylia and her two sisters are preserved in Reginald Scot's *Discoverie of Witchcraft*. They are conjured to appear and either be the sorcerer's lovers, or give him the ring of invisibility. GV cites a similar operation, including the food offering, in order to make three ladies come to one's room, teach him anything he wishes to know and finally give him a magical ring that makes him win at gambling.[3]

46. Evocation of the black demon

This method appears in B, B2, B3 and partially in A. Version A preserves the first lines only. A real feast is offered here, since the evoker offers dried fruits, nuts and incense to the spirit, as in the evocation of Kalē, mentioned above. A magical circle is to be traced around the table and the conjuration to the black demon, that is to say to Mourtzi, is then recited. When he comes, the magister must thrust the knife of the art into the table. The black demon cannot go away, unless the knife is drawn out. Thus, the evoker can interrogate him.

47. Water pot divination (Epibaktromanteia)

This method appears in H, A, G, P4 and B. The conjuration alone can also be found in B3. It must be noted that both A and B cite two somewhat different versions of this method.[4] The water pot must be new and filled with spring water. During the magister's return from the spring, with the water pot filled, he must not look behind him or speak with anyone. Then he traces a magical circle with the knife of the art and repeats certain *nomina barbara* in the virgin boy's ear.

Then follows a conjuration to the demons, at the end of which the magister asks the boy if he sees the spirits in the water pot. If yes, the

[1] Politis, *Paradoseis*, pp. 368, 289-290.
[2] Politis, *Paradoseis*, pp. 294, 347.
[3] Joseph Peterson (ed.), *Grimorium Verum*, p. 44.
[4] A: ff. 20-21 and 32v-33v; B: ff. 30-31 and 31v-33.

magister asks them to prepare a meal for their king and then he recites a second conjuration, asking them to vow in the name of their chiefs. After the vow, a third conjuration follows, depending on what the magister wishes to know. There are different conjurations for the recognition of a thief, for learning the future, for news about emigrants, for locating treasures and for learning somebody's secrets. Finally, the magister banishes the spirits by means of another conjuration.

Greenfield notes that three out of the five chief demons, namely Babet, Baltasar and Beelzeboul, can be also found in the short list of the planetary demons of the *Treatise,* as demons of Friday and Saturday.[1]

The name of the vessel, *pibaktorion* (A, B) *pibatarin* (H) and *bartarin* (G) is unknown from any other sources. It seems that the word was originally *epibaktron,* derived from *baktron,* stick, and the preposition *epi,* upon. The *epibaktron* then may be a water pot, hanging on the end of a yoke or beam.

The use of the *unspoken water* (*amilēto nero*), the spring water which is carried without the bearer's speaking, is a common tradition in Greece. It is usually connected with the *klēdona,* the divinatory ceremony that takes place at St. John's day, but it also has healing properties. It seems that originally people would not speak, in order not to disturb the fairy of the spring or well.[2] Interestingly, a similar tradition survives in Scotland.[3]

48. Bottle divination (Lekanomanteia)

This method is preserved in A, B and partially in H and B2. A virgin child is also needed for this operation. The magister takes 'smudge' from the bottom of a frying pan, mixes it with olive oil and makes an ink, with which he draws certain characters on the child's palm. Then the incenses are burned, coriander and nigella, and a conjuration is recited, in order for the spirits to appear. Although the operation is named *lekanomanteia,* that is to say 'basin divination', it has nothing to do with a basin, since the spirits appear in a bottle. This operation should not be confused either with the copper bowl divination that is also improperly named *lekanomanteia* or with the unique operations that appear in N or G.

[1] Greenfield, *Traditions of Belief*, p. 225.

[2] Politis, *Paradoseis*, pp. 395 for St. John's day; pp. 295, 309 for the healing properties of the unspoken water, and p. 290 for the fairy of the spring.

[3] Various, *The Mirror of Literature*, p. 40.

49. Water divination (Hygromanteia), version I

This method exists in P, B2 and V, while its last parts appear also in M2. The title *Hygromanteia* appears in P only. Codex V has the title 'Water pot' and B2 leaves the operation untitled. The diviner has to trace first the magical circle by means of the black handled knife. The circle has the form of a square within a circle. A new bottle has to be filled with unspoken water and placed upon a stone. A silver coin, a piece of vine wood and a magnet must also be placed in the bottle. A virgin child kneels and stares towards the bottle, while the diviner recites various *nomina barbara* and a conjuration. When the boy sees a spirit, the diviner conjures it in order for it to bring other spirits as well, and when this is done they are all conjured to bring their sacred book. When the book is brought, they are conjured again to take a vow on this book. After this, the diviner can ask about a thief. The spirits bring his image in the bottle and reveal his name. The operation closes with a license to depart.

50. Water divination (Hygromanteia), version II

This second version of water divination exists twice in P and once in M2. The diviner must take unspoken water from a spring on Wednesday evening. Then he must fill a bowl with this water and leave it outdoors at night. At dawn, he must recite certain Psalms, name what he wants to see and place a mirror in the water. This way he is expected to see a relevant vision.

51. Water divination (Hygromanteia), version III

The third version of water divination exists in A, P4 and B. The diviner must take a new vessel, fill it with holy water blessed at the Feast of the Epiphany and place it on a stool. A child with blue eyes has the role of the medium. The child looks at the vessel, covered with a red cloth. The diviner then recites certain *nomina barbara* seven times, and the child is expected to see spirits in human shape. The spirits are asked to prepare a meal for their lord, and when the lord finishes his meal he is conjured to answer the diviner's questions.

The offering of visionary feasts to the spirits is a motif known at least from late antiquity. For instance, during a vessel divination described in the Leyden Papyrus, a boy sees the god Anubis in the vessel. The diviner then orders Anubis to prepare a table for the gods, in order to ask them whatever

he wants after their feast.[1]

Concerning the special reference to the holy water that is blessed on the Feast of the Epiphany, it should be noted that the Eastern Orthodox Church has two different rites for blessing holy water. The Great Blessing of Waters is held twice a year, on the Feast of Epiphany and on the eve of the same. On the other hand, the Lesser Blessing of Waters is performed according to need during the rest of the year. It seems that the Lesser Blessing is but an altered form of the Great one, and that the Great Blessing, in its turn, is an altered form of the Rite of Baptism.[2] Although among theologians prevails the opinion that the supremacy of the Great Blessing is solely honorific and symbolical, in popular belief there is a tendency to ascribe a greater sanctifying power to it. There are people who even fast before drinking the Great Holy Water and maintain that it can even replace the Holy Communion at the 6th of January.

52. Divination by means of a basin, a kettle and a glass

This method exists in P, B2 and V. A circle has to be traced on the ground. The diviner must place a copper kettle upside down in a basin, and finally superimpose a glass full of water and olive oil. P omits the basin. A virgin child looks at the glass, while the diviner recites various *nomina barbara.* The child must see four or five spirits, who answer any question.

53. Copper bowl divination (Lekanomanteia)

This simple method exists in B2 and V. One must take a copper bowl and write the word *Tzetetrel* on its bottom. Then he must take nettle root and write the same word upon it. The bowl is to be filled with water and the root placed in the water. Then one can look at the bowl and see anything he wants to know. The operation is also improperly called *lekanomanteia,* basin divination.

54. Mirror divination (Katoptromanteia)

This method is preserved in H and B2. For this divination the diviner

[1] Griffith & Thompson, *The Leyden Papyrus*, pp. 31-33.
[2] Trempelas, *Mikron Eukhologion*, p. 6.

needs a virgin boy, a mirror and the knife of the art. By means of the knife he traces the magical circle and then he thrusts it in the centre. The boy must hold the mirror above the knife and repeat the conjuration that the magister recites. The spirit to be summoned at the end is the fairy queen Sympilia, but the magister has to contact her gradually. First of all, a cook in the form of a lame horseman is ordered to appear. Then, the cook is ordered to send his servant to bring three lambs. The lambs are cooked, the table is prepared and queen Sympilia is asked to attend the meal. Afterwards, the queen and her court take a vow to say the truth, so all is ready for the magister to ask anything he wants to know. A shorter version that includes a feast, this time addressed to the spirit Mpeltzampēl, can also be found in B2.

The name Sympilia or Sibylia is derived from Sibylla, the mythological Greek prophetess. There seems to be a dissension among ancient writers whether there was one or more Sibylles, their number at times reaching ten, or even twelve in the Middle Ages. One of them, the Libyan Sibylla was regarded as daughter of Zeus and Lamia, thus forming a bond with her other name in Greek folklore. Greenfield refers to 'Dona Zabella' and to 'Sabia Sibila' of the Sicilian Fairy Cult, who is sometimes regarded as Solomon's sister.[1]

The lame demon is also a common mythical character in Greece. At times he is believed to be the chief of the goblin-like creatures *kalikantzaroi*, the son of the fairy queen that hides things from their owners, or even the devil himself, his leg being devoured by the wolf he created. In every case, he is considered extremely fast, despite his lameness.[2]

55. Crystal stone divination (Krystallomanteia)

This simple method can be found in P, B2, V and M2. A child must stare at a crystal stone, opposite the Sun. The diviner recites a short prayer and the image of a thief is expected to appear in the stone.

56. Divination by means of an egg (Ōomanteia)

This method appears only in B2 and V. An egg from a black hen is put in olive oil for several hours, in order to serve as a mirror for this simple divination.

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[1] Greenfield, *Traditions of Belief*, p. 189.
[2] Politis, *Paradoseis*, pp. 251, 260, 290, 389 and 381-382.

57. Fingernail divination (Onykhomanteia)

This method appears in B and B2. The fingernails of a virgin boy must be scratched with glass and anointed with olive oil. After the recitation of certain *nomina barbara,* the boy is expected to see a demon on his fingernails. The demon can only answer questions with yes or no. The B2 version is more detailed, as it includes a magical circle, characters written on the boy's finger and forehead, as well as a visionary feast.

The technique of *Onykhomanteia* dates back to the Babylonians, it is mentioned in the Talmud and it appears in Rashi's commentary, as mentioned above in the section concerning the knife of the art. Finally, a version of fingernail divination is preserved in a 16th-17th century Hebrew manuscript from Spain, Codex Gaster 315.[1]

58. Necromancy (Nekromanteia)

This method occurs in P, M2 and partially in B. A somewhat different version can be found in B2. P and M2 attribute this operation to Hēliodōros, the famous astrologer. A human skull is to be washed thoroughly, wrapped in a piece of cloth and marked on the forehead with three names. Here B stops, but P and M2 continue, saying that the diviner must make a hoop from a human rib, place inside the hoop the skin of a black cat and put the skull over it. A conjuration is then recited and the skull is left under the starlight until morning. This skull is said to answer questions, if the sorcerer fasts for three days. The version of B2 is more elaborate. The spirit of the dead is considered a familiar spirit, which can be interrogated every Thursday night.

59. Invisibility

Versions of this section appear in H, A, P4 and B3. In fact, B3 contains three similar but different methods. Three to seven seeds, broad beans or chick peas, depending on the version, are to be planted into a skull's orifices. The skull could be human or the skull of a cat, depending on the version again. The same seeds or the seeds produced from them can grant the power of invisibility to the person that carries them upon him. This operation has survived in the GV.[2]

[1] Daiches, *Babylonian Oil Magic,* pp. 28-30. For the text describing the operation, see pp. 15-16.
[2] Peterson (ed.) *Grimorium Verum*, pp. 48-49. For a detailed survey of those invisibility spells, see Marathakis, *From the Ring of Gyges to the Black Cat Bone.*

THE MAGICAL TREATISE

MANUSCRIPT TRANSLATIONS

MS Bononiensis Univers. 3632

[f. 344][1] <*Water divination*>[2]

[Image of the circle, the magister and the apprentice]

[Within the central pentagram:] The boy.

[Around the square:]
Letaia, Lekamini, Lekhaglō, Gōn, Lekaphthri, Apagla, Marialakarinau, Latago, Logam.

[At the door of the square:] East.

[Around the circle:] Adōnai, Sabaōth, Adōnai, Todas, Adōnai, Amath, A.

[At the door of the circle:] West. At a distance of three feet.

[Over the magister:] The Persian lecanomancer, named Apollōnios.

[Over the water pot:] Water pot with water.

[Underneath the water pot:] Stone.

[Text on either side of the circle.]

[Upper left:] Trace the circle with a black handled knife, cense it, clean it and pray.

[Lower left:] The gate of the square is situated at a distance of three feet from the gate of the circle.

[Upper right:] Seal the upper door with the following: Iabaa, Morasa, Mpaōth.

[Lower right:] And after the boy enters the gate, seal it with the letters: Tetragrammatōn, Alpha, Ō[mega], Adōnai.

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[1]It has to be noted that the square brackets indicate elements of the manuscript itself, such as folio numbers, lacunae (reconstructed or not), developed abbreviations and notices of the existence of an image or sign. Arrowhead brackets, on the other hand, indicate my additions, in order to complete the omissions of the scribes.

[2]This is version I of the water divination.

Figure 11: Bononiensis 3632, f. 344. The image of the circle, the magister and the apprentice.

[f. 344v] At the hour of the Sun and Leo, after keeping pure for eight days, take a virgin boy and a new water pot. Fill it with rain water, go to a clean place without speaking to anybody and without turning back, and place it on a stone. Let the boy kneel (his knees must be bare), his head being uncovered. Cover his head with a red cloth. Light three candles at a distance of three spans of each other. Cense the water pot and the place, and put a silver coin in the water pot, together with vine wood and a living magnet. Trace a circle around the boy and recite these names, O magister, over the boy and the water pot.

> Atzam, Tzoalakoum, Gēamai, Satzynē, Kalesainēs, Ton, Tapēmas, Taphydou, Ēlylpē, Syltan, Gialoti, Mpalontzēm, Thara, Pakhakhēsēsan, Sylbakhama, Mousamoukhana, Araga, Rhasai, Rhagana, Obras, Ouboragōras, Tzoupa, Biapophkha, Tambalakhakēm, Parakhēmatzoum, Tou, Itana, Baphoutia, Pakhakhē, Tanrētokous, Nastratie, Pakhakhyelea, Tybalotzē, Ēnkaika, Parpara, Oumēbras, Khēmatzoum.

Recite these names over the water pot. The boy must stare at the water pot, and not turn here and there. And you, O magister, tell the boy to look at the water pot, and order the aforementioned spirits to come in to it.

> By commandment of the living God, by the purity of John the Baptist, by my own power, and by the virginity of this boy, come quickly and tell me the truth **in whatever I ask you.**[1]

Then recite aloud over the boy's head the 18th Psalm, "The heavens declare the glory of God" and "Judge me, O God, and plead my cause against an ungodly nation."[2] And when you finished them, pause for a while, and then ask the boy if he sees. He will tell you if he does so. And if he sees one of them, you, O magister, tell the boy to say to him:

> My magister conjures you to bring your companion here, as well.

And you, O magister, recite again the Psalms over the boy's head. And when he sees another one, conjure them with the first conjuration to go and bring their book, in order to take an oath that they will tell you whatever you ask of them, and that they will not leave the place, until they tell you the whole truth. Then ask them, and they will answer anything you ask. If you ask about a thief, conjure again by the commandment of the living God and by the purity of John the Baptist to bring the thief. They will bring him, and let you write down his name and surname. Conjure them continuously to answer you, ask them, and recite the aforementioned names Rhaga, Rhase,

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[1]Parts of this manuscript are encoded. I indicate encoded phrases with bold characters.
[2]Psalms 19 and 43 (KJV) respectively.

Rhagana,[1] and the following. Then say:

> I conjure you by commandment of the living God, the holy God, the mighty God, the true God, who created the heaven and the earth, Alpha and Ō[mega], Beginning and End; by commandment of God the Father, the Son and the Holy Ghost; by the seven gifts of the Holy Ghost, by Adōnai, Eouke, Zare and Yie, by Tetragrammatōn, by the God of Abraham, Isaac and Jacob, by the God of Moses, and by the power granted unto him on mount Carmel, by the God of Elijah the prophet and by the power granted unto him, by the God of Elisha and by the God of all the saints, by the milk that our Lord Jesus Christ suckled from the most holy Mother of God, by God that cast you out of the heavens, by the power of your four and twenty Elders, by the power of the magister and by the virginity <of this boy>, tell me the truth.

Tell the boy to recite aloud this conjuration to them. And let you recite the aforementioned Psalms over the boy's head.

[f. 346] <*Evocation of the black demon*>

[Image of the magister in front of a table][Above the table:] The table of evocation.

Figure 12. Bononiensis 3632, f. 346. Image of the magister in front of the table of evocation.

[1] Note that in the first conjuration the names are Araga, Rhasai, Rhagana.

Do this after the third hour of the night has passed. Tidy up your house, because it must be totally clean and empty. **Lay a new tablecloth on a new table, and place an empty bowl upon it, together with two lit candles on candlesticks,** one at each side. At the other sides of the table place another earthen bowl, a censer with lit charcoals and incense, and **various peeled fruits**. Then, take **a knife with a black handle with your right hand,** trace the circle three times around the table, and each time recite the **following conjuration.**

> I conjure you, Mortzē, or human ghost, or haunting of this place, come to me now that I invoked you at this table that I prepared **for you.** Eat and drink from the food I prepared for you.

And when you see that he ate, conjure him this way.

> I conjure you, Mortzē, do not **defecate,** do not **urinate,** until you tell me the whole truth in whatever I will ask you.

Do this three times with the knife, around the table. And when you finish the three circles, thrust the knife into the table and recite the following:

> I nail you here, Mortzē, or haunting of this place.

And he will come to you at once. Then, ask whatever you want, and he will answer all your questions. And if you want to banish him, draw the knife out of the table, and he will go away from you. Do this when the Moon is waxing.

Figure 13: Bononiensis 3632, f. 346.The fingernail divination.

<*Fingernail divination*>

[Image of the magister and the apprentice during the fingernail divination]

[On the left of the taper:] The taper.

Take a virgin boy and let it sit on a three legged stool. Tidy up your house, and let it be ready and clean. Trace the circle under the stool. Take a knife with a black handle, attached by three rivets, and thrust it into the circle. Scratch the boy's right fingernail and anoint it with fine oil. Underneath the boy's fingernail, that is to say on the other side of his finger, write this character: *Iiei* [hexagram]. Then write the other character upon the finger: *Iloii.* Write also this character with cinnabar [f. 346v] on the boy's forehead. This is the character: [sign] [see top of Figure 14]. Then recite the following words near the boy's ear.

> Zegam, Rygam, Digēma, Mytam, Begama, Retmai, Karpeda, Tada, Antaar, Outzaar, Ansto, Ēkhē, Bezama, Anzō, Anzō.

Recite these names fourteen times at the boy's ear. Then, ask the boy, and he will tell you what he sees. And before you speak to the king, welcome him reciting these words.

> Rytōn, Parmyton, Ekhkhrōgan, Sadōan, Azakh, Pazat, Anais.

And if he does not tell you the truth, conjure them and say.

> I conjure you in the following names of the Lord; I conjure you in the name of the living God and heavenly king; in the name Akraton, in the name Akhdon, in the name Astrazamon, in the name Abrimam, in the name Zamgē, Zygael.

Then tell them to bring an ox or a lamb, slaughter it with the knife that is underneath the stool, cook it and eat it in front of you. And let the boy at all times look at the fingernail. And after they eat and drink, ask whatever question you want. After you have asked your questions and you want to dismiss them, cense the place with frankincense, take the knife from underneath the stool, erase the sign from the boy's forehead, and say: 'Go in peace'. Do this divination at the dawn of a fine, cloudless, calm and shiny day.

Figure 14: Bononiensis 3632, f. 346v.The divination by means of an egg.

<*Divination by means of an egg*>

[Image of the magister and apprentice during the divination by means of an egg]

[On the left of the figure:] The magister

[On the left of the egg:] The egg

Take a black hen's first egg, born on Thursday, and put it in olive oil from dawn till noon. Take it out of the oil and go to a quiet, private place, under the burning Sun. Fix the egg against the sun rays and say:

> I conjure you, egg, by the true God, by the living God, by the holy God that reigns over everything, give me your grace and show me the utmost truth concerning anything I will ask you.

Name what you want, and you will see it at once. Do this divination during the New Moon.

Figure 15: Bononiensis 3632, f. 347.The divination by means of a mirror.

[f. 347] *Effective operation concerning whatever you want to know*[1]

[Image of the magister and the apprentice during the mirror divination]

[Over the magister:] The artisan

[Over the apprentice:] The apprentice

[Over the mirror:] The mirror

[1] This text describes a short version of the mirror divination, the one addressed to the spirit Mpeltzampēl. The longer version follows in ff. 349v-350.

Take **a clean mirror, and let a virgin boy hold it**. Recite these words at the boy's right ear:

> Phiel, Mpiel, Rhēēl, Ntasamō, Lardas, Koulmēnas, Phrentaēl, Salmōnnem, Salmōnem, I conjure all of you who belong to the company of Mpeltzampēl, the first among you, come quickly, now, at once, in order to tell this boy the whole truth concerning my question.

And if the boy sees any spirit in the mirror, the artisan must tell him: "*Tama*, welcome". Then, say: "Would you like to eat?" If they answer: "Yes, we would", instruct the boy to say: "Let deer and oxen come". Then, let the boy say: "I want you **to flay them and cook them**, and then to set a table". Then, conjure him again:

> I conjure you, demons, by the Father, the Son and the Holy Ghost; bring Mpeltzampyl, the first among you, in order to give the signal to **your master** on the table. Let the first among you sit on his throne and eat.

Then, instruct the boy to say:

> O Mpeltzampēl, first among the demons, let a priest of your homestead come, and let him bring the book. Answer whatever I ask you.

Then, after you finish the operation, tell them:

> Go to your places, without harming anyone.

[f. 347v] *Another one*[1]

[Image of the magister and the apprentice during the crystal stone divination]

[On the left of the magister:] The magister

[On the left of the apprentice:] The assistant

[On the left of the crystal stone:] The crystal stone

[1] This text describes the *Krystallomanteia* (crystal stone divination).

Figure 16: Bononiensis 3632, f. 347v.The crystal stone divination.

Take a crystal stone, give it to a boy, let him hold it opposite the rays of the Sun, and let him recite:

> Christ, <of> Nazareth, the king of the Jews.[1]

You must recite seven times at the boy's ear:

> On, Adōnai, Sabaōth, Ēel, Elōi, Sapher, Emanouelen, Alpha, I pronounce you here, holy names of Christ, and I beg you to send the thief to this boy, in order to see him and recognize him.

Let the boy hold the stone against the rays of the Sun and look at it carefully, and he will see.

[f. 348] *If you wish to see whatever you want*[2]

[Image of the magister and the apprentice during the copper bowl divination]

[Over the boy:] The magister with the boy.

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[1] This is obviously a corrupt form of "Jesus of Nazareth, the king of the Jews", *John* 19, 19.
[2] This text describes the copper bowl divination.

Figure 17: Bononiensis 3632, f. 348. The basin divination.

Take a copper bowl and write underneath it, on its bottom: Tzetetrel. Take also nettle root and write upon it: Tzetetrel. Put the root in the copper bowl that is filled with water. Then, you will see whatever you want.

[f. 348v] *For speaking with the ghost of a familiar spirit once a week, on Thursday*[1]

Take a dead man's skull, and wash it with a thick brew of thymbra, [f. 349] that is to say savory, and feverfew. When it is dry, write these characters on the skull's forehead [two signs and a hexagram]. And write these names on the skull's face, forming a cross: Batabēl, Lēstērou, Belial, Oustiel,

[1] This is a version of Necromancy, somewhat different from the other manuscripts.

Nigrophol. And write this character on the back [two signs]. Then, leave it outside, on the terrace of the house in which you will do the operation, on Thursday. It must remain there for the whole night. But if you want to do this outdoors, leave it **at a meeting of three roads**, in a plain or in a meadow, and let it remain there until morning. When you go there next morning, that is to say on Friday, put on a long clean tunic and a black leather belt, made of the skin of a black male or female cat. Then, go there, take the aforementioned **skull** at your hands, place it at the meeting of three roads, hold some bay branches and sit down. You will recite the following names and words.

> I conjure you, five aforementioned powers[1], by the five wounds of our Lord Jesus Christ, by the five books of Moses and by the five barley loaves;[2] as this head has been dissolved in its composing elements, as your lord, the first angel, fell from the original grace, thus may you come here, under this skull, without causing any harm to me or killing me. Come gladly, responding to my prayers, give true answers to my questions, answer whatever I want, according to my will, without any deceit, lie or fraud.

Then, ask them any questions you want, and they will answer you. And when you want to give them license to leave, say the name Tybal three times, and recite:

> Let each one of you return to his place. Let there be peace between us and you.

Then, wrap the aforementioned skull in clean linen, and hide it at a place you like.

Recitation of the fingernails[3]

> Psetekkioun, Akhadikhē, Saatou, Saate, Tzegētheten, Moutre, Pounax, Pouk, Poupoul, Paspou, Pela, Matpou, Enaouksoumou, Alekkioum, Pinouroulakhkhē, Bepēge, Mēn, Lakhkhē, Bepise, Maa, Belardi, [f. 349v] Belpakhri, Belagkhri, Bepisepatēl, Pēlatē, Bepē, Thelase, Amou, Toutoutōge, Mithlou, Khatapa, Pougeledē, Giamelde, Phrabeksiouph, Beensou, Zouladē, Ena, Agloupou, Mēn, Kkiou, Mphelata, Alamou, Ēnkhasa, Sapougētekhra, Tagimou, Llēle, Tēn, Lakhouledē, Khalakna,

[1] The five demons whose names are written on the skull's face.
[2] It refers to the miracle of the Feeding of the Five Thousand, *John*, 6, 1-14.
[3] This text is a fragmentary version of the bottle divination. However, there is no clear indication that the recitations that precede the instructions are really parts of the procedure.

Bekhala, Kakkioum, Ēnsē, Alakhou, Amen.

Recitation of the bottle

Sēnoukhoun, Metznou, Khoun, Sepnou, Khoun, Serkhēsia, Khousi, Zēgousē, Sietsia, Embrensia, Azamtou, Alekkioum, Giapē, Leērgē, Akapipēn, Myrban, Giame, Gimounou, Zenki, Giasaph, Saph, Miouti, giade, Souopindesouz, Pare, Pēganbēzēran, Gia, Takhtakous, Giaedoul, Khagēn, Pēkhakē, Teb, Phitb, Pekhakazapour, Pēkhaēkkēn, Tzēl, Pēkhakē, Phourkan, Pyrepe, Tzēpraēle, Bemikē, Agile, Beaspraēle, Beasraph, Ēle, Pikhakēsou, Leēman, Ipnitabout, Elatzal, Elatzal.

Let a virgin boy sit in front of a bottle, scrape off the smudge from the bottom of a frying pan, mix with oil, anoint the boy's palm, and say these words seven times: Nakhpiel, Nakhpel, Khaetmē.

Figure 18: Bononiensis 3632, f. 349v.The mirror divination. **The boy** is depicted holding the knife, despite the fact that the instructions state that it must be thrust into the ground.

Method for finding a thief, by means of a mirror[1]

[Image of the magister and the apprentice during the mirror divination]

You must find a clean, virgin and literate boy, eight years old. Take a black handled knife and a mirror, and go to a private place without being seen. Then trace a circle like a grave on the ground with the knife and draw pentagrams around the circle. Then, let the boy sit in the center of the circle, that is to say the *circulum*. Thrust the knife into the ground, in front of the boy, place the mirror over it, and let the boy hold the mirror with his hands. The boy must report to the magister everything he sees in the mirror. Of course, the boy must not look here and there, but stare into the mirror. The master recites the incantation, and the boy must repeat it:

> Zyra, Zyra, Ēzyra, Zamara, Zamara, Zamara, Thiate, Thiate, Thiate, Tzitō, Tzētō, Tzētō, Amen, Amen, Amen. Lady, queen Sympilia, my magister commands you in these names, by Anekphthenaitō, and by the power of my virginity, to change this mirror, to make it black, [f. 350] red and yellow. Let there be a public road inside it. And let the lame horseman, the cook, come.

Petition:

> Cook, my magister commands you to send your servant up to the highest mountain, from wherever he may be, in order to bring three lambs.

He leaves and he returns. Petition:

> Cook, my magister commands you to slaughter them, flay them, collect their blood in a silver cup, drink it and rejoice.

Petition:

> Cook, my magister commands you to cut them in pieces, cook some of them and grill the others quickly. Let the Lady, queen Sympilia come, together with her people. Let her take her seat, eat, drink and rejoice.

Petition and confirmation:

> Cook, my magister commands you to bring golden tables, golden seats, tablecloths, silver cups, fine bread, fine wine and ready them.

Petition:

[1]This is the long version of the *Katoptromanteia* (mirror divination).

> Cook, my magister commands Lady, queen Sympilia, to come, together with her people. Let her take her seat, and rejoice.

And when they come, take their seats and rejoice, recite:

> O Lady, queen Sympilia, my magister commands you to send your servant to Solomon the king at Lakedaimonia,[1] in order to give him the talisman that is nailed by steel and sealed with the trigram. Let him bring it here, in order for your lords to take an oath faithfully and truly, that they will tell me the truth in whatever I may ask them.

Then, when you see that everybody took the oath, let the boy look carefully and continuously at the mirror, and let the magister ask for a full description of what happens there. The boy answers according to what he sees in the mirror. Then the magister recites:

> O lords, <I conjure you> by the oath you took and by the Last Judgment <in which>you will be judged; tell me the truth.

Then, ask what you want, about a treasure or any other question. If you succeed the first time, it is good. But if you fail, start again from the beginning, and you will succeed. Do this until the third time. The boy must be experienced and it must have good sight. When the boy rises, you must take the mirror, and recite:

> Go, eat, drink, and come back whenever I invoke you again.

Then, take the knife and clean the spot where the pentagrams are drawn. You can repeat it at another time, if you want. [f. 350v]

Divinatory method that takes place by means of a basin, a kettle, and a glass full of water and oil

[Image of the magister and the apprentice during the divination]

[On the left of the magister:] The magister of the basin and of the divinatory art, together with the boy.

[1]The phrase must be corrupt. Solomon has no relation to Lakedaimonia, another name for Sparta, and this reference can make sense only if the author believed that Lakedaimonia is the place of the *daimones* (demons).

Figure 19: Bononiensis 3632, f. 350.The divination by means of a basin, a kettle and a glass.

Trace a perfect circle on the earth. Place <a basin within the circle, and> a copper kettle, not plated with tin, in the basin. Let the kettle be upside down. Then, take a clean glass cup, fill it with water and pour a little oil, until the water is covered. Place it upon the pot that is placed upside down. Then, let a pure and virgin child, male or female, ten years old at most, sit within the circle, facing towards the East. Before this, you must give him a yellow cloth, in order for him to hold over his cheeks, forehead and elbows. This is to say, the child must not think of another thing, nor must he look at other things, but only at the glass cup that is placed on the kettle within the basin. Then, you must do as follows: When the child is seated as mentioned, his attention fixed at the glass cup, you must stand by his left side, and whisper these names at his left ear:

Paag, Paataag, Maekh, Maakhaakh, Kyēlon, Kyēlon, Kyēlon.[1]

Then, the child will see four shiny men in the middle of the basin, and they will tell him whatever you want to know. The child must be smart enough to act in this manner with regard to the appearing men. If [f. 351] they appear, it is good. If they do not appear, you must go to the right side, recite the aforementioned names at the child's ear, and they will appear. While you are doing this divination, you have to be pure from every contamination. [f. 357]

<Evocation of the Lady of the Mountains>

[Image of the Lady of the Mountains, in front of a table]

[Above the Lady of the Mountains:] **Kalē of the Mountains.**

[Above the table:] **This is the table of Kalē of the Mountains.**

Figure 20: Bononiensis 3632, f. 357. The Lady of the Mountains in front of a table.

At the first of August put honey and pine kernels in a bowl, take various colored silken pieces of cloth and write the following words on a parchment: Linōmō, Kouōrō. Take all these things and **go to a mountain** at the same day. Place them on a firm rock **at noon and hide**.

[1]A second hand corrected these names to Mpaag, Mpaataag, Maakh, Maakhaakh, Kyylon, Kyylon, Kyylon.

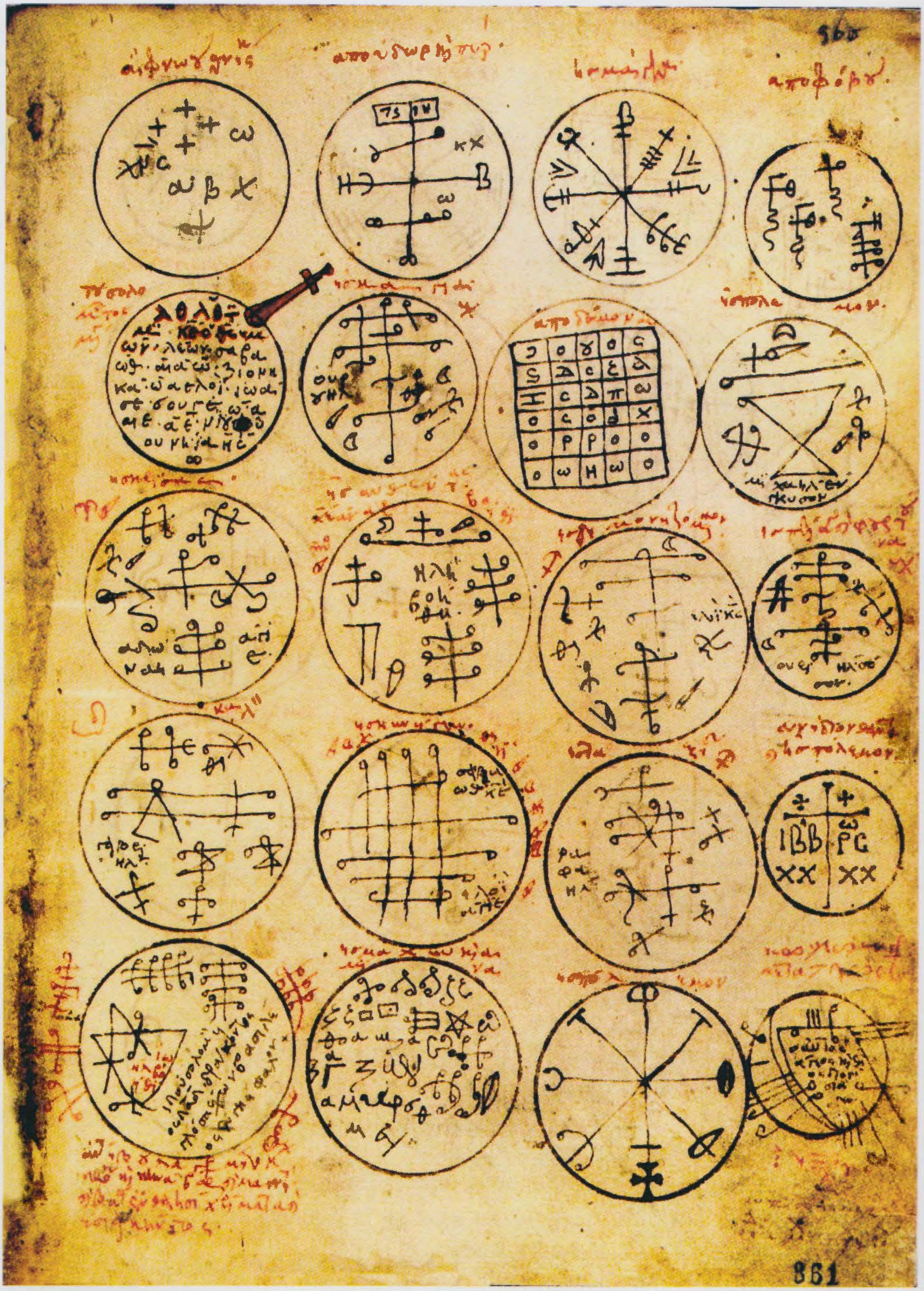

Figure 21: Bononiensis 3632, f. 360. Twenty talismans. The first talisman of the second row bears the inscription *The Great <Seal> of Solomon.*

The Lady of the Mountains will come and say: "Who did this good thing to me?" Then respond and say: "I did so, and I want such and such a thing". She will say: "Go, and may your wish be fulfilled".

Make a gimp[1] from the silken pieces of cloth and hang it on the neck of your horse. Moreover, write on a parchment the word "wind slayer" and tie it on its right foreleg. On the left foreleg, write "high-flying eagle". On one of the hind legs, write "victory", and on the other one, write "power". Make them as talismans and hang them as I say. The horse will run like an eagle.

[f. 360] *The Great <seal> of Solomon*

[Image of the seal of Solomon, nailed by a sword]

[Inscription within the seal:] λ θ λ θ τ μ [*l th l th t m*]. K[yri]e ho Th[eo]s hēmōn, Leōn, Sabaōth, Aiaō, Bionēka, Ōaeloi, Iōase, Sougeō, Aaie, Ae, Niouphyounē, Iaēsō.

[1] A twisted piece of cloth.

MS Neapolitanus II C. 33

[f. 232v] *Discerning of the signs of the Zodiac*

Aries is useful for making a parchment talisman to carry in the presence of lords; for practicing an art and for teaching it; for asking favors from lords, travelling by sea and asking favors from friends.

Taurus is useful for making a parchment talisman for love, at the hour of Venus; for asking a favor from a loved woman and for harming her, if you want to do such a thing.

Gemini are useful for educating children, for matchmakings and for making a parchment talisman for a favorable magisterial decision; for speaking with a powerful man, and for uprooting herbs at the hour of Mars or Mercury.

Cancer is useful for making a parchment talisman for a possessed person, at the hour of Mercury; for the destruction and breaking of sorceries, at the hour of Jupiter; also, for hunting.

Leo is useful for slaying ones enemies; for making a parchment talisman against the evil tongue; for making a parchment talisman for war or for displaying one's skill with the sword.

[f. 233] Virgo is useful for asking about a treasure at the hour of Saturn, for making spirits speak in the circle and the similar.

Libra is useful for frightening someone and for sending dreams; for sending dreams of a woman to a man or of a man to a woman; for reconciling two enemies and restoring peace in a couple at the hour of Mercury.

Scorpio is useful for destroying ones enemies, keeping a workshop closed, binding and unbinding men; also, for making a parchment talisman against ones enemies.

Sagittarius is useful for a rich crop. If you take silver coins on your hand during this sign, they will multiply. The same is valid for gold, silver and everything else. It is also useful for making people not to seek one's bad

fortune and for making <a parchment talisman> in order to be fearless.[1]

Beginning of the basin divination[2]

At the first hour of the first day, when the Sun is rising, take a new and empty basin [image of the basin]. Then, go to an old meeting of three roads, dig a pit and put the basin inside. Find a black horse at night. Ride it, while holding a human bone. You must say the following:

> Xerion, Ariēm, Salphrenas, Moroēs, Mizxaoul, Ēmntdbl, Phorel, Phereēl, Narkisou, Xympōna, Saraphaēl, Berzebouēl, Mounokhoth, Alaēl, Misoklēsous, the demons of the West, the demons of Aries; the demons of the great Hades, [f. 233v] the first among whom is the one called Orneas; Theth, Maldouōr, Phartouel, Sarsanna, Karkinar, and his offspring Onoskelis; in the name Semiramēl, O demons of the meetings of three roads, come to answer me.

Do not be afraid, but concentrate. You must also speak to them. When you are finished, recite:

> Fiery chariots of heaven and king Sabaōth, Tetragrammaton, Eis Nazoreos, Neos.[3]

Understand and divide. [f. 387v]

<Planetary herbs>

The herb of the Sun is the knotgrass. It took its name from the Sun, because it is the governor and begetter of all.[4] Others named it *khamelaia*, because [f. 388] its fruits spear towards the sky and the earth.[5] If somebody drinks the juice, it makes him ready for procreation and copulation. If the root is worn as an amulet, it miraculously cures ophthalmia, phrenitis [encephalitis], lethargic fever and dim-sightedness, as well as cataract in its early stages.

[1] The rest are missing. A marginal note informs us that "Three signs are missing here. There were not cited in the original, so they were not copied. If you want, look for them in another book."

[2] This basin divination does not appear in other manuscripts. It is included here for reasons of comparison.

[3] If the last three words are not just *nomina barbara*, the translation would be "One youth from Nazareth," or [of] Nazareth.

[4] The Greek name of knotgrass, *polygonon*, means "many offspring."

[5] *Khamelaia* means "short olive tree". The fact that "its fruits spear towards the sky and the earth" is not a very convincing reason for the name. The text is probably corrupt.

The herb of Venus is the vervain. If its root is worn around the neck, it cures passions, scrofula, tumors of the parotid and swollen glands. If its juice is used as an enema with honey and washing soda, it cures hemorrhoids. If it is drunk with honey, it thins down the liquids of the organism. This herb is also useful for sexual intercourse, since the juice is given to people who are copulating. If the root is placed in a house, it banishes every evil demon.

The herb of Mercury is the cinquefoil, but others call it *pentaphyllon*. It cures the sores and the inflammations of the joints. If it is used as a poultice on the spleen, it stops the colic. It also cures the toothache, if used as a mouthwash. It the root is placed within the mouth, it makes people eloquent and great orators. It helps against the disease of the stone and the difficult micturition.

The herb of Mars is the common plantain. It cures the diseases of the genitals and the foul ulcers. It is suitable [f. 388v] against dysentery, hemorrhoids, inflammations and poisons.

The herb of Jupiter is the sugarcane. If its root is drunk with honey, it cures swollen glands, the gout in the feet and liver complaints. If it is worn it is useful for sexual intercourse and it makes women eager to copulation.

The herb of Saturn is the daffodil or *herakleia*. If its juice is drunk with styrax, it cures the pains of the knees and the feet. If the juice of the root is boiled, it benefits the pains of the kidneys and it drives away the fears of the possessed. If it is worn as an amulet, it is suitable for children who cut teeth.

The herb of the Moon is the caper. The juice cleanses the diseases of thorax, stomach and ribs, it is suitable for the sharp-sightedness, it cures the dim-sightedness, it is appropriate for the ill stomach. Finally, it cures the colic and the inflammations of the anus. [f. 389]

Knowledge of the planets; how they rule the seven days of the week and the twelve hours, by Hēliodōros

You should know that the *Sun* rules Sunday. His house is Leo and his exaltation is Aries.

The *Moon* rules Monday. Her house is Cancer and her exaltation is Taurus.

Mars rules Tuesday. His houses are Aries and Scorpio, his exaltation is Virgo.

Mercury rules Wednesday. His houses are Gemini and Virgo, his exaltation is Capricorn. [f. 389v]

Jupiter rules Thursday. His houses are Pisces and Sagittarius, his exaltation is

Cancer.

Venus rules Friday. Her houses are Taurus and Libra, her exaltation is Pisces.

Saturn rules Saturday. His houses are Capricorn and Aquarius, his exaltation is Libra.

The *Sun* presides on Sunday. 1st hour, the Sun; 2nd hour, Venus; 3rd hour, Mercury; 4th hour, the Moon; 5th hour, Saturn; 6th hour, Jupiter; 7th hour, Mars; 8th hour, the Sun again.

The *Moon* presides on Monday. 1st hour, the Moon; 2nd hour, Saturn; 3rd hour, Jupiter; 4th hour, Mars; 5th hour, the Sun; 6th hour, Venus; 7th hour, Mercury; 8th hour, the Moon.

Mars presides on Tuesday. 1st hour, Mars; 2nd hour, the Sun; 3rd hour, Venus; 4th hour, Mercury; 5th hour, the Moon; 6th hour, Saturn; 7th hour, Jupiter; 8th hour, Mars.

Mercury presides on Wednesday. 1st hour, Mercury; 2nd hour, the Moon; 3rd hour, Saturn; 4th hour, Jupiter; 5th hour, Mars; 6th hour, the Sun; 7th hour, Venus; 8th hour, Mercury.

Jupiter presides on Thursday. 1st hour, Jupiter; 2nd hour, Mars; 3rd hour, the Sun; 4th hour, Venus; 5th hour, Mercury; 6th hour, the Moon; 7th hour, Saturn; 8th hour, Jupiter.

Venus presides on Friday. 1st hour, Venus; 2nd hour, Mercury; 3rd hour, the Moon; 4th hour, Saturn; 5th hour, Jupiter; 6th hour, Mars; 7th hour, the Sun; 8th hour, Venus.

Saturn presides on Saturday. 1st hour, Saturn; 2nd hour, Jupiter; 3rd hour, Mars; 4th hour, the Sun; 5th hour, Venus; 6th hour, Mercury; 7th hour, the Moon; 8th hour, Saturn.

Continue the circle in the same way and say that the 8th hour is of Saturn, the 9th of Jupiter, the 10th of Mars, the 11th of the Sun, the 12th of Venus. Similarly, count the rest in the same way.

Do also the same in order to find the hours of the night.

As regards the night:

Saturn presides on Sunday night. 1st hour, Saturn; 2nd hour, Jupiter; 3rd hour, Mars; 4th hour, the Sun; 5th hour, Venus; 6th hour, Mercury; 7th hour, the Moon; 8th hour, Saturn. [f. 390]

Venus presides on Monday night. 1st hour, Venus; 2nd hour, Mercury; 3rd hour, the Moon; 4th hour, Saturn; 5th hour, Jupiter; 6th hour, Mars; 7th hour, the Sun; 8th hour, Venus.

Jupiter presides on Tuesday night. 1st hour, Jupiter; 2nd hour, Mars; 3rd hour, the Sun; 4th hour, Venus; 5th hour, Mercury; 6th hour, the Moon; 7th hour, Saturn; 8th hour, Jupiter.

The *Sun* presides on Wednesday night. 1st hour, the Sun; 2nd hour, Venus; 3rd hour, Mercury; 4th hour, the Moon; 5th hour, Saturn; 6th hour, Jupiter; 7th hour, Mars; 8th hour, the Sun.

The *Moon* presides on Thursday night. 1st hour, the Moon; 2nd hour, Saturn; 3rd hour, Jupiter; 4th hour, Mars; 5th hour, the Sun; 6th hour, Venus; 7th hour, Mercury; 8th hour, the Moon.

Mars presides on Friday night. 1st hour, Mars; 2nd hour, the Sun; 3rd hour, Venus; 4th hour, Mercury; 5th hour, the Moon; 6th hour, Saturn; 7th hour, Jupiter; 8th hour, Mars.

Mercury presides on Saturday night. 1st hour, Mercury; 2nd hour, the Moon; 3rd hour, Saturn; 4th hour, Jupiter; 5th hour, Mars; 6th hour, the Sun; 7th hour, Venus; 8th hour, Mercury.

Continue the cycle in the same way as indicated, in order to find the presiding and dominating planet. The presiding, dominating and ruling planet who exalts the hours is the ruler of the day, during day, and the ruler of the night, during night. Begin from this planet and count exactly which hour of the day or of the night is presided on, and dominated by, a beneficial planet, and which by a malign planet. This way you can judge the hour.

Jupiter, Venus and the Moon are rated as beneficial planets of the hours. Saturn and Mars are rated as malign. The Sun and Mercury are considered of a mixed nature, since their nature is mixed. They are beneficial with the beneficial planets but malign with the malign ones. [f. 39v]

Concerning the virtues of the planets that rule the hours

At the hour of the *Sun*, it is not to one's advantage to do something in secret, because it will be revealed. Make a relationship, offer hospitality, go wherever you want by land or by sea, start building, make foundations, buy horses and educate children. If someone steals, he will be caught.

At the hour of the *Moon*, if someone tries to do something, he will achieve it; whoever produces merchandise, he will gain profit. Start building and make

foundations; everything is very good, but do not yoke oxen. If a child is born, it will be inflicted by various causes.

At the hour of *Mars*, you will not do anything useful, because it is evil for everything. But it is propitious for the plots of the demons. Do not go to a battle, and do not suffer injuries and wounds. If a boy is born, he will be raised with difficulty, he will be bad mannered, drunkard, murderer, he will have a scar on his face, he will be very evil. If it is a girl, she will be born harming her parents. Opponents will not agree, but they will start a conflict. If someone makes his last will and testament [in this hour], he will die soon.

At the hour of *Mercury*, if someone tries to achieve anything, he will lose; no matter how hard one works, they will not succeed. Produce merchandise for profit. Do not drive off anyone, but you can change residence, travel, emigrate, educate children, or begin [f. 391] any action. If a child is born, it will be raised with great difficulty. If someone asks for a favor, it will not be granted.

At the hour of *Jupiter*, if someone tries to achieve something with good faith he will succeed. You can make a transaction if you want, you can make a relationship, travel, trade by land or by sea, but abstain from a battle and from the cooperation with unjust men. If a child is born, it will live. If two persons have a quarrel during this hour and they go to trial, they will make a deal. If someone makes his last will and testament, he will not die soon.

The hour of *Venus* is beneficial, and also good for making love. You can make a relationship and a friendship, educate children, wear new clothes, change residence, emigrate, march and offer hospitality. Whatever you do, you will have an unexpected gain; you will rejoice; but abstain from trials and battles. If a slave escapes by sea, he will not be found. But stolen things will be found. If two persons go to trial, they will make a deal.

At the hour of *Saturn*, you cannot do anything useful. If you can, abstain from everything. Be careful at this hour, as well as at the hour of Mars, because these two stars are our enemies and they bring death, especially if the Moon helps them. Do not do an unjust action, but refrain from it. If a child is born on this hour, it will be very educated. It has a big head, but a very small body [f. 391v] and wide feet. If someone makes his last will and testament, he will not die soon. [f. 393]

Concerning the Lunar observations of a Persian philosopher named Zanatēs

When the Moon is in *Aries,* it is good to travel, because you will return joyous. This day is beneficial for travelers, or for people who rule a foreign land. Whoever marries on this day will not be happy with his wife, because she will be untidy and unloving. The woman who attempts an abortion will hardly recover. The second day is good for buying things. The sick person will live, but he will have a headache. The fugitive will be found. This day is beneficial for planting, sowing and working the earth, because it is fruitful. The stolen object will be found. If a child is born on this day, [f. 393v] he will be a perjurer. It is useful for educating children. It is good for navigating, for making foundations and for all family affairs.

When the Moon is in *Taurus,* it is good to travel, because the emigrant will return. It is good for buying, for speaking in public, for making friends and for abstaining from every work. If children are born, they will not be happy. The fugitive and the stolen object will be found. Whoever marries will be unhappy, because his wife will be unfaithful. The sick person will hardly recover. The woman who attempts an abortion will be in danger. The Moon rejoices in this sign, because it is its exaltation.

When the Moon is in *Gemini,* the emigrant will be in the foreign parts for a long time, and he will be late to return. But it is good for travelling from foreign parts to your country. Do not buy, sell or lend. Whoever marries will be happy. If a man is born or conceived, he will be ugly, of a bad character, and he will not bring any benefit to his parents. If a woman is born, she will be unlucky, and she will be separated from her parents and husbands. At the second day, the man will be slow of understanding and rich, and the woman pleasant and intelligent. The person who sickens in the first day will hardly recover, but if he sickens in the second, he will recover fast. The woman who attempts an abortion will be in danger. The fugitive will be found in a long time, but the stolen object will be found quickly. If someone is imprisoned, he will remain so for a long time.

When the Moon is in *Cancer,* it is good to travel, because you will return successful. And if you stay in the foreign parts for a long time, you will return joyous. Whoever marries, [f. 394] will be ashamed by his wife. The ill person will recover soon. If a man is born, he will be learned, happy, an experienced artisan and rich. The fugitive will be found. The woman who attempts an abortion will not be in danger.

When the Moon is in *Leo,* on the first day do not travel very far, because you will suffer a lot of bad luck. The same is valid for the second day, but at least

it is better than the first. Do not marry, because the woman will be proud, irritable, and insubordinate to the man. The woman who attempts abortion will be in danger. The fugitive will not be found. The day is beneficial for sowing wheat and the similar. If someone is imprisoned, he will remain in prison longer than he should. If a man is born, he will be rich, powerful and cruel. But if a daughter is born, she will have a tendency to prostitution.

When the Moon is in *Virgo*, the emigrant will be in the foreign parts for a long time, but he will return safe. It does not further someone to marry a virgin; it is better to marry a widow. The woman who attempts abortion will be in danger. The fugitive will stay hidden on the first day, but at the second will be found. It is good for sowing crops. But it does not further someone to plant trees. The prisoner will soon be free. The stolen object will be found. Men who are born on the first day will be learned, cunning and rich. Women will be sickly. Men that are born on the second day will be drunkards, soft, lazy, slanderers, amorous, merchants. Women will be slanderers, tending to adultery, lascivious, amorous and immoral. [f. 394v]

When the Moon is in *Libra*, if you plan to do good and just deeds you will not achieve much; but you will be successful if you plan to do crimes and unjust deeds. It does not further someone to marry, because his wife will soon commit adultery. If somebody sickens at this day, the illness will be very serious. The woman who attempts abortion will be in danger. The fugitive will be brought back. The prisoner will soon be free. It is good for sowing, planting and pruning. The stolen object will be found. The man who is born on the first day will be prudent, but also fond of prostitutes and travelling. The woman will be prudent and loving, and she will have a stable mood. Children born on the second day will live for a few years only.

When the Moon is in *Scorpio*, it is good to travel, because you will return with profit. It is good for someone to marry on the first day, but if you marry on the second, the woman will commit adultery. The person who sickens on the first day will be cured. The fugitive will be found. The prisoner will soon be free. The man who is born on the first day will be sorrowful. The woman will be heartless and liar. The son <who is born on the second day> will be witty and firm. The woman will be prudent and happy.

When the Moon is in *Sagittarius*, the emigrant will not return soon. But if he returns, he will be happy very soon. It is good for someone to marry. His wife will be faithful and loving towards her husband. The person who sickens will be cured soon. The fugitive will not be found. It does not further someone to sow. A prisoner will soon be free. The stolen object will not be found. Children who are born on the second day will live a long life; they

will be happy, powerful [f. 395] and energetic, but also irritable.

When the Moon is in *Capricorn,* the travel will be sorrowful and discomforting for the person travelling to foreign parts, but it will be easy and profitable for the person returning to his country. It will also be easy for people travelling and engaging in commerce by sea. If a person intends to marry, the first matchmaking will not be advantageous, but it furthers someone to marry the woman presented to him by the second matchmaking; because the man will be calm and the woman affectionate. The sick person will soon be cured. The stolen object will be found. The man who changes residence on the first day will be rich and his house will be happy. The person who is born <on the first day> will be happy and admirable. But the person who is born on the second day will be useless and he will not live for long.

When the Moon is in *Aquarius,* the first day is not profitable to the travelers, but the second day is profitable and advantageous. It furthers someone to buy slaves. It is good to marry, because the woman will be affectionate. The fugitive will be found. The woman who attempts abortion on the first day will be in danger. It is good for sowing and planting. Children who are born on the second day will be happy, but the man who is born <on the first day> will be lewd and lascivious.

When the Moon is in *Pisces,* it is good to travel, to start a war, to sail and to engage in commerce. It is good to marry, because the wife will be faithful, loving and obedient. The sick person will not be in danger. The fugitive will be in danger [f. 395v] and he will return. It is good for planting, building, sowing, counting. The stolen object will be found. It is also good for hunting. The child born on this day will be obedient, healthy and happy. [f. 396]

Another chapter about the Moon, concerning its shapes and names

On the first day: *Birth.* This day is good for every attempt; for trading, sailing, travelling, educating children, receiving rewards, making foundations, building houses, sowing, reaping. The child born on this day will live a long life. The lost object will be found.

At the second day: *Light-bringer.* This is bad for everything, but the ill person will recover quickly. The boy born on this day will be strong. The girl will be weak. You must not marry, buy, sell, receive a present or socialize. The stolen object will be found.

At the third day: *It rises.* This is beneficial for every affair. Children born on this day will be strong. Whoever sickens at this day will not be in danger, but

it does not further someone to marry. The stolen object will be found and the thief will be in danger.

At the fourth day: *It increases.* This is a good day, and whoever does something will not lose. You can socialize, marry, buy, sell, but not bring the new wife to the house and copulate with her.

At the fifth day: *It is raised up.* One must be careful at this day and attempt nothing. The perjurer will be in great danger. The stolen object will not be found. Whoever sickens at this day will be in danger. [f. 396v] Children born on this day will be strong; whoever marries will be happy.

At the sixth day: *It is elevated.* This day is good for fishermen and hunters. It is good for sailing, travelling, sowing, planting and buying. The lost object will not be found. Whoever marries will be impotent [corrupt text]. Children born on this day will be strong but ill mannered.

At the seventh day: *It bisects.* This day is good for every action [...] for educating children [...] it is good [...] children born on this day will be happy. The lost object will not be found; the fugitive will be found.

At the eighth day: *It prances.* This day is not beneficial for people who travel or sail, but it is good for marriages. The child born on this day will be intelligent and quick at learning.

At the ninth day: *It tries to flee for refuge.* This day is good for merchants, for buying, selling, planting, building, marrying, lending, asking for favors and making powerful friends. The lost object will not be found.

At the tenth day: *It becomes gibbous.* This day is good for everything. It is good especially for travelling, educating children, buying houses, sowing and planting.

At the eleventh day: *It becomes bulged.* This day is good for every action and for every attempt: for marrying, buying, sowing, planting, harvesting, measuring and building. The child born on this day will be intelligent but irritable. [f. 397]

At the twelfth day: *It rotates.* This is good for people who are trading, sailing, marrying, planting, building or storing wheat.

At the thirteenth day: *It is nigh at hand.* This day is dangerous for people who want to fight. Children born on this day will be amorous and abusive. Whoever buys or sells will gain profit.

At the fourteenth day: *Full Moon.* This day is good for anything you may attempt. You may marry, socialize, emigrate, lend or borrow. Children born

on this day will be strong, glorious, prudent, lovely and affectionate. The lost objects will not be found.

At the fifteenth day: *It turns about*. One must be careful at this day. The perjurer will be hurt and the woodcutter will be in danger. Do not lay foundations of a house. Children born on this day will be stingy and miserly. Do not sell, nor buy, because you will regret it.

At the sixteenth day: *It is elevated*. It is good for educating children, planting, building, buying, selling, trading, marrying, socializing, and generally beneficial for everything.

At the seventeenth day: *It is restored*. It is good for every attempt; the child born on this day will be illiterate, amorous and full of life.

At the eighteenth day: *Uncompounded*. This is good for many actions: for buying, selling, trading, marrying, sowing, reaping, planting, harvesting and emigrating. Children born on this day are strong. The fugitive will not be found. [f. 397v]

At the nineteenth day: *Unprofitable*. Whatever attempt you start at this day, you will finish it quickly. It is good for educating children, selling, buying, marrying and socializing. Children born on this day are witty and amorous.

At the twentieth day: *It decreases*. This is good for planting, building, buying, travelling and trading. The lost object will not be found.

At the twenty first day: *It bisects*. One must take care not to build, socialize, marry, and generally not to do anything, because it does not grant success. The fugitive will not be found.

At the twenty second day: *Bisector with deficient light*. A person born on this day will be many of years and glorious. Whatever attempt you start, you will finish it quickly. It is beneficial for emigrating, trading, joining the army, marrying, planting, sowing and reaping. The fugitive will not be found.

At the twenty third day: *It is alone*. This is good for selling, buying, being taught about arts, marrying, socializing and trading. Children born on this day will be strong, artistic and amorous.

At the twenty fourth day: *Dark*. This is beneficial for military expeditions and for trading. Children born on this day will be devoured by beasts. The lost object will not be found.

At the twenty fifth day: *It grudges*. This day does not further merchants. The lost object will not be found. The person who takes an oath will be in a great danger. Whoever falls ill at this day will remain ill for a long time, or he will

die soon. The child [f. 398] born on this day will be mute or hard of hearing.

At the twenty sixth day: *It grabs.* This is good for travelling, sailing, marrying socializing and making friends. The fugitive will be found. The lost object will not be found.

At the twenty seventh day: *Obscure.* It is good for buying and for many other actions: for marrying, socializing, making friends, giving dowries, selling, planting and building. The child born on this day will be unstable. The fugitive will be found. Whoever falls ill at this day will recover.

At the twenty eighth day: *Moonless.* It is good for selling, buying, sowing, reaping and educating children. The child born on this day will be happy and well disposed.

At the twenty ninth day: *It accompanies.* This is good for merchants and for every action: for buying, selling, planting, building and arranging family affairs. The child born on this day will be happy. The fugitive will be found.

At the one half and one third of a day, that is called thirtieth day, it is in the same place with the Sun for three hours. This is called *Conjunction.* It is good for sowing, reaping, travelling, selling, buying, marrying. The man born on this day will be happy, but the woman will be evil, irritable and unloving towards her husband.

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[f. 6v]

<Invisibility>

Take the dry skull of a man that did not die a natural death. Go to a secret, inaccessible and impassable place and recite these names over the skull.

> Grant invisibility, Lord, in the names Theophaēl, Diokaides, Peridōn, Enarkalē, Ēsboiēl, Apelout, Gakarkēntos, so that this work will be effective.

Then, take seeds of the herb *korakia*. The Romans call it *phabēnbesia*,[1] that is to say broad bean. Plant one seed in each of the eyes, and put another one in the mouth. Cover with earth and recite the following.

> As the eyes of the dead do not see the living, so these beans may have the power of invisibility, wherever I may go.

And when the beans yield seed, be careful not to [f. 7] lose any of them, but take them out <of their husks> and keep them all together. Then, bring a mirror and take each bean in your hand, one by one. If you do not see yourself in the mirror, this particular bean has power. Carry it upon you and go wherever you wish. Nobody will see you. [f. 18v]

Beginning of the Magical Treatise of gathering and directing the spirits

Pay attention, my dearest son Rehoboam, to what I, your father Solomon, have said about the details of this art, which contain the entire method of the Magical Treatise. By means of this treatise, you will learn everything that is possible for a prudent, wise and zealous concerning divine things man to know.

First of all, you must learn the astronomical hours of this art, that is to say the times when each planet rules, the days and the hours. Moreover, you must learn the virtues and powers of each planet, its angels and demons, as well as the houses of their zodiacal signs. We will also exhibit the incenses the planets, their signs and their seals.

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[1]Read *faba vicia* instead.

The days are seven. They form the months, which, in their turn, form the entire year. This is the reason why seven planets and seven spheres are created among the stars. Each day is ruled by a planet. The days are seven, so the seven stars rule them.

Seventh day: Saturday is attributed to the highest planet, Saturn, whose sign is this [sign of Saturn]. Saturn rules the first hour of the first day,[1] which is useful for harming a person and acting against one's enemies. It is also useful for the questioning of spirits in a glass vessel full of water, for actions related to treasures and for educating children. The other planets rule the next hours in their order, until the seventh. Then, Saturn rules again and the other planets follow. Saturday is attributed to Saturn only, the other planets ruling the hours.

Fifth day: Thursday is attributed to Jupiter, whose sign is this [sign of Jupiter]. And Jupiter rules the first hour of this day, which is [f. 19] useful for actions related to bravery, for being glorified by people, for the destruction of sorceries, for success in hunting and for healing people; it almost gives success to everything.

Third day: Tuesday is attributed to Mars, whose sign is this [sign of Mars]. Mars rules the first hour of this day, as the other planets do. During this hour one may make a parchment talisman and carry it at war. This way they will not be in danger during the war. This hour is also good for fighting with knives, for fighting against enemies, for courage and for battle. And it is beneficial for blood-letting. It is the hour of Mars, so it is very good for blood-letting.

First day: The first day is the day of the Sun [sign of the Sun] who is also named "the first luminary". The Sun rules the first hour, which is useful for making a parchment talisman in order to ask a favor from the authorities, to find a treasure and to cause everything to be revealed.

Second day: Monday is attributed to the Moon [sign of the Moon], as it is the secondary luminary in the world. The Moon also rules the first hour. During this hour you may act in order to dominate people. It is also good for selling and buying, for asking an office, for lending and borrowing money, and the similar.

Fourth day: Wednesday is the day of Mercury. Mercury also rules the first hour, which it is beneficial for travelling and hunting. This hour is also good for gaining wisdom, for metalworking, for actions aiming to one's contact

[1]This is evidently a mistake of the copyist. Originally it would be "of this day."

with a powerful man, for the dangers of the sea and for travelling by sea. And if someone is engaged with a woman at this hour, she will forget any other man. This hour is proper for subjugating the spirits and for gathering them at the circle, when [f. 19v] someone is going to start the work.

Sixth day: Friday is attributed to Venus. And her sign is this[sign of Venus]. Venus also rules the first hour, as the other planets do. The first hour is useful for making love charms and for causing the passionate love of a woman. If two persons fall in love at this hour, they will never forget each other. This planet is very effective in love affairs.

You must know, as it has been said, that among the seven planets some are beneficial, as Jupiter, Moon and Venus. The malign ones are Saturn and Mars. Sun and Mercury are of a mixed nature. They are said to be of a mixed nature, because if they are joined to the beneficial planets they become beneficial as well. They also become beneficial when they dwell in the houses of the beneficial signs, but they become corrupted when they are in the malign signs. For this reason they are called malign.

When you want, my beloved son Rehoboam, to do something correctly and effectively, at first you must learn the prayers of the seven planets and pray to the planet you want to work with. Recite the prayer of the planet that is related and beneficial to your action. Then, ask the angel who rules the planet to subdue the demon who serves at the first hour, cense the incenses of the planet, kneel opposite the Sun and pray. Glorify God, say what you are going to do, and pray on your knees. Here follow the prayers.

The prayer of Saturn, on Saturday

> Lord our God, the great and supreme, who created and fashioned man, the abyss saw you and feared, the living saw you and became lifeless. In His name and by His great and mighty [f. 20] power I conjure you, Saturn. By the height of the heaven and by the depth of the sea, I conjure you, Saturn, do not disobey me. By your antiquity and by your pre-eminence I conjure you, O cold Saturn, who has authority over every harm, who gives treasures and who offers everything. I conjure you again, O Saturn, in your following names, Arphin, Orkip, Ouliob, Berik, Ouraphon, Sarōk, Taimon, Odel, Sigēp, Sotad, grant your grace and your virtue to every work I want to accomplish.

The prayer of Jupiter, on Thursday

Lord our God, the great, praised and incomprehensible, whose height of divinity is immeasurable, unto you I pray. I, the unworthy, beg the height of your compassion, hear me and make this attempt and the work I want to do, to be highly effective. I conjure you, most valorous and most beneficial Jupiter, by the immeasurable ankle of God,[1] do not disobey me. I conjure you, Jupiter, by the grace of all herbs. I conjure you, Jupiter, by your valor and justice, by your miraculous virtues and in your following names, Misthan, Mesaou, Alasignō, Pelkhaous, Aabiō, Kedesōd, Olabēr, Sediō, Aōlōi, Azanōr, Merran. In your most great and valorous names, grant your grace and your virtue by the work I am going to do. Amen.

The prayer of Mars, on Tuesday

O Lord, powerful and mighty, whose anger dries the bottom of the sea, whose powerful glance breaks mountains, the mountains feared you and the abyss was terrified by you. Every choir of archangels and angels worshipped you. In your name, my Lord, [f. 20v] I dare to attempt every work. I conjure you, Mars, bellicose Mars, by the heart of the mighty lion and by the flame of the strong, burning fire, to obey me. I conjure you, Mars, sanguine and daring, by the air, by the earth and by the centre of the earth, to obey me. O Mars, who rejoices in calamity and despise happiness, I conjure you by Him, whom you and every planetary creation fears, and in your following fiery names, Agla, Asēr, Piorirōth, Alband, Ēndōr, Omēr, Skonaphor, Kalonos, Almanos. In your above names, grant your grace and your virtue in my present work.

The prayer of the Sun, on Sunday

In the name of the almighty and supreme God, <I conjure> you lord Sun, the illuminator, the king of all stars, the begetter of vision. O Sun, who nurtures and causes the herbs and the trees to bear fruit, who adorns the whole world with majesty, who banishes adversities in the darkness, and who divides the beautiful things from the ugly ones; O Sun, the embellishment of the priceless things, the beauty and the majesty of pearls, gold and precious stones, the glory of the kings and the thought of the

[1] The text must be corrupt here, since this peculiar reference to the 'ankle of God' cannot be otherwise explained.

judges; I conjure you, Sun, lord Sun, inconceivable, incomprehensible, who sees the powers of heaven and understands the splendors of the supreme God. I conjure you, lord Sun, candle that burns before the dreadful God Sabaōth, do not disobey me. I conjure you in your following names: Pithankouz, Doriel, Sinae, Madoēl, Lytrophar, Phryktouel, Pelkadōn, Andraphor, Iymedōn, Alianos, Gararouēl. In your above [f. 21] names, grant your grace, power and virtue in the present work I want to attempt.

The prayer of Venus, on Friday

In the name of the supreme God, in His most desirable name,<I conjure> you, most harmonious, most beautiful and most fair lady Venus, who lies in valor and in the might of love, who tortures the human flesh from within. O Venus, who rules over passion and distributes love, most comely Venus, who leads every yearning in the hearts of men and women and moves the entrails of people; O lady, crowned with the wreath of love, I beseech for your power, in order to torture the people I want and make them fall under my feet. I conjure you, Venus, by God, who created you and placed you in the heaven. I conjure you by the seal that is in your heart [sign of Venus], by your wreath, by your heaven, and in your following names: Montoaran, Maugoran, Ktioēl, Pyrgeton, Lioikon, Ikarizi, Iakōr, Ladokon, Parinos, Phrektiouz, Phaloumpol, Kraipophōn, Allēopōn, Estoge, Iasēph, Zaglytai, Krigenos, Ōoulan. In your above names, do not disobey me, but grant your grace and your virtue in the work I am going to attempt.

The prayer of Mercury, on Wednesday

In the name of the omni-benevolent God, amen; O Lord, who dwells on high and beholds the humble, <who searches> the reins and hearts, the lord of spirits, the king of heaven and earth, grant your grace to me, the sinner, O Lord, in order to subdue the powers of the planet Mercury. O Mercury, the most skilled in logical arguments, [f. 21v] the effective and most excellent in wisdom and in every science; who divides and distributes the art and craft of each person; the experienced and skilled soldier, since without you all things, mobile or immobile, cannot be known; O Mercury, creator, philosopher and greatest among orators, who rules over minds; I conjure you by God who created you and placed you in the heaven. I conjure you by your heaven, by your sphere, by the treasure and by the secret wisdom of God, by His strong and

immeasurable hand and by all the myriads of angels, do not disobey me. I conjure you in the following names, Siboraz, Hyielisphak, Iagrou, Hysoreōnō, Eililōph, Naendōr, Gelstamōt, Khaselōn, Aseoulouēl, Teratouōn, Sphalikon, Kyrmaēn, Barnidōn. In your above names, grant me your grace and your virtue, in order that any work I attempt to be effective and true; by the omnipotence of God, Amen.

<The prayer> of the Moon, on Monday

Lord almighty, supreme, creator, king of kings and lord of lords, who created and fashioned man, who embellished the heaven with stars and adorned the earth with flowers and animals, before the sight of whose power every creature, visible or invisible, shivers and trembles, I, your unworthy servant, beg you and I entreat you to hear me and subdue to me the virtue of this planet. Lady Luna, the order and the knowledge of the world, the figure of the heaven, the consolation of the night and the queen of the constrained spirits; lady Luna, the indication of time, the sign of all celebrations and festivals; I conjure you, Luna, by the high throne of God, by the Solar rays, by the rest of God, by the Cherubim and the Seraphim, by all the orders of the holy angels, [f. 22] and in the following names, Khariōmō, Gallagil, Benouēl, Agramouēl, Adekaēl, Thyeloēl, Rhaphael, Zygothoel, Galaēl. For your above names, do not disobey me, but grant your grace, power and virtue in the work I am going to attempt.

Now that you have learned the powers and the graces of each planet, as well as their days and hours, at first you must pray on your knees and cense the proper incenses; then do what you want. For all these we will speak below, when the characters, the signs and the seals will be exhibited.

You may know that twelve signs are surrounding the heaven and they are also called houses of the planets. Each sign rules a month. Each planet passing by it completes its power. All these things are arranged according to an order, for the reason that nothing will be in vain or without use, in order not to be a vacuum in the world. The signs start with Aries, and this sign remains in place during March. Then follow the rest in their turn. Their seals and their names are the following [seals of the twelve signs].

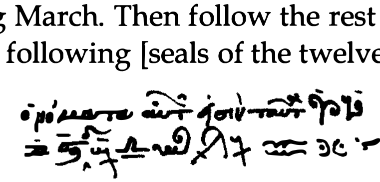

Figure 22: Harleianus 5596, f. 22. The seals of the twelve signs can be seen across two lines shown here, at the end of the upper right paragraph.

These aforesaid twelve signs of heaven are called "houses of the planets." The Moon makes a full circle through them in thirty days and dwells in each of them for two and a half days. When the circle finishes, it starts again. When you want to find in which sign the Moon dwells at the moment, calculate how many these days are. Then take the current month and refer to the table.[1] By this rule you will find in which sign the Moon dwells and you will learn the virtue of each sign at the time.

You must also know which of these signs are useful, which are adverse and which mixed, as it is said [f. 22v] about the planets. The useful ones are Aries, Gemini, Virgo and Pisces. The mixed ones are Taurus, Libra, Sagittarius and Aquarius. The useless ones are Cancer, Scorpio, Capricorn and Leo.

Whenever you want to do something effectively and correctly, at first you must find the related planet, then you must see if the planet is dwelling in a sign in which it rejoices[2], and finally you must find the pleasant days of the month. And if the planets in the signs agree with the pleasant days, do what you want. If they are contrary, abstain from your actions during these days.

The twelve signs of the Zodiac and what virtue has each

Aries is useful for making a parchment talisman to carry in the presence of kings, officials and generals. It is beneficial for selling, for learning an art, for asking a gift from a lord or from a friend, and for travelling by sea.

Taurus is useful for making a friendship in the hour of Venus, or for making a parchment talisman for this reason and the like, for asking a favor from a beloved woman, and for harming her, if someone wants so.

Gemini is useful for educating children at the hour of Saturn; for making agreements of marriage, for making a parchment talisman for beneficial judgments, for speaking with powerful men, and for uprooting herbs at the hour of Mars or Mercury.

Cancer is useful for making a parchment talisman for the help of the possessed at the hour of Mercury; also, for the destruction of sorceries and for success in hunting, at the same hour of Mercury.

Leo is useful for slaying one's enemies, for making a parchment or another

[1]The table is missing from the manuscript.

[2]Each of the five planets, excluding the Sun and Moon, rejoices in one of the two signs it rules, according to the nocturnal or diurnal nature of the planet. The joys of the planets are: Saturn, Aquarius; Jupiter, Sagittarius; Mars, Scorpio; Venus, Taurus; and Mercury, Virgo.

kind of talisman to restrain the evil tongue,[1] for making a parchment talisman to carry at war at the hour of Mars, and for displaying one's skill with the sword. [f. 23]

Virgo is useful for bringing the spirits within a water <pot> and for interrogating them about a treasure at the hour of Saturn; also, for gathering the spirits and for speaking with them in the circle and the similar.

Libra is useful for intimidating someone and for causing dreams; for a man to send a dream to a woman or the opposite; for bringing peace between two enemies, and for preserving the peace between them; for bringing peace to an estranged couple and for preventing one being tempted <by a third person>, at the hour of Venus.

Scorpio is useful for destroying ones enemies, for the productivity of a workshop, for binding[2] and unbinding men, and for making a parchment talisman in order not to fear enemies.

Sagittarius is useful for making sown fields fruitful. If you hold silver, gold or other coins during this sign, they will multiply. It is also useful for making someone not to harm his enemies, and for making a parchment talisman in order not to fear anyone, but seem great and fearsome.

Capricorn is useful for destroying one's enemies together with their whole families at the hour of Mars, and for making two beloved friends hate each other, at the hour of Saturn.

Aquarius is useful for making <a parchment talisman> in order not to fear the sea, for calming it, and for making a strong and powerful binding of friendship and love.

Pisces are useful for making a parchment talisman in order to win the dice or similar games and bets, at the hour of Mercury; also for rendering oneself [f. 23v] invisible, and for practicing skull divination, water divination and the similar.

Now, my beloved son Rehoboam, that you have learned the powers and virtues of each planet, you may know that when you want to do something, you must also name the angels of the planets and the demons that rule

[1] It is still a superstition in Greece that gossip causes misfortune to its target. This process is named by the older term *katalalia* (speaking against) that occurs in H, or by the later term *glōssophagia* (devouring tongue) that occurs in P.

[2] A magical binding is meant here, which aims at rendering a man impotent.

them.[1] These are the angels and the demons of each planet, their days and their hours.

The first day: The Sun rules on the first hour. Invoke its angels in order to subdue and submit the demons of this hour to you. Say as follows:

Conjuration of the angels

> I conjure you, angels so and so, who rule at this hour and who are appointed to the service of mankind; help me subdue the demons of this hour, eagerly, indefatigably, bravely and strongly. Let them come to my service, and to serve me eagerly in whatever work or action I am going to do, in order to be effective, true and guileless; to the glory of the powerful and almighty God, to whom perpetual honor and praise is due, for ever and ever. Amen.

Angels and demons of each day

The Sun has five angels: Mikhaēl, Ariēl, Phylonel, Sauriēl, Douniel. And three demons: Khthouniēl, Ariaēl and Epithouanon. When you want to do something that is related to the Sun, invoke the names of the angels, in order to subdue the aforementioned demons to you. Do the same for the rest of the planets; that is to say, name their angels and demons.

The Moon, on Monday: Angels and Demons. The Moon rules on Monday, as it has been said. It has seven angels: Gauriēl, Salouēl, Khariel, Emphiloēl, Spendonim, Perdikoim, Ougariel; and one demon: Tartarouel. [f. 24]

Tuesday: Angels and Demons. Mars rules on Tuesday, and has two angels: Ouril, Sabeel; and one demon, Sbirouel.

Mercury, on Wednesday: Angels and Demons. Mercury rules on Wednesday, and has three angels: Madadoel, Pertikeel, Apodokiel; and two demons: Khalib, Silouanēl.

On Thursday: Angels and Demons. Jupiter rules on Thursday, and has two angels: Serpepheēl, Rhaphaēl; and two demons: Podēkoulator and Orniel.

On Friday: Angels and Demons. Venus has four angels: Anael, Gathouel, Pēlakouel, Kyrsoel; and three demons: Babet, Baltasar and Protizēkatour.

[1]This is another mistake of the scribe. The correct phrase would be "the demons of the planets and the angels that rule them."

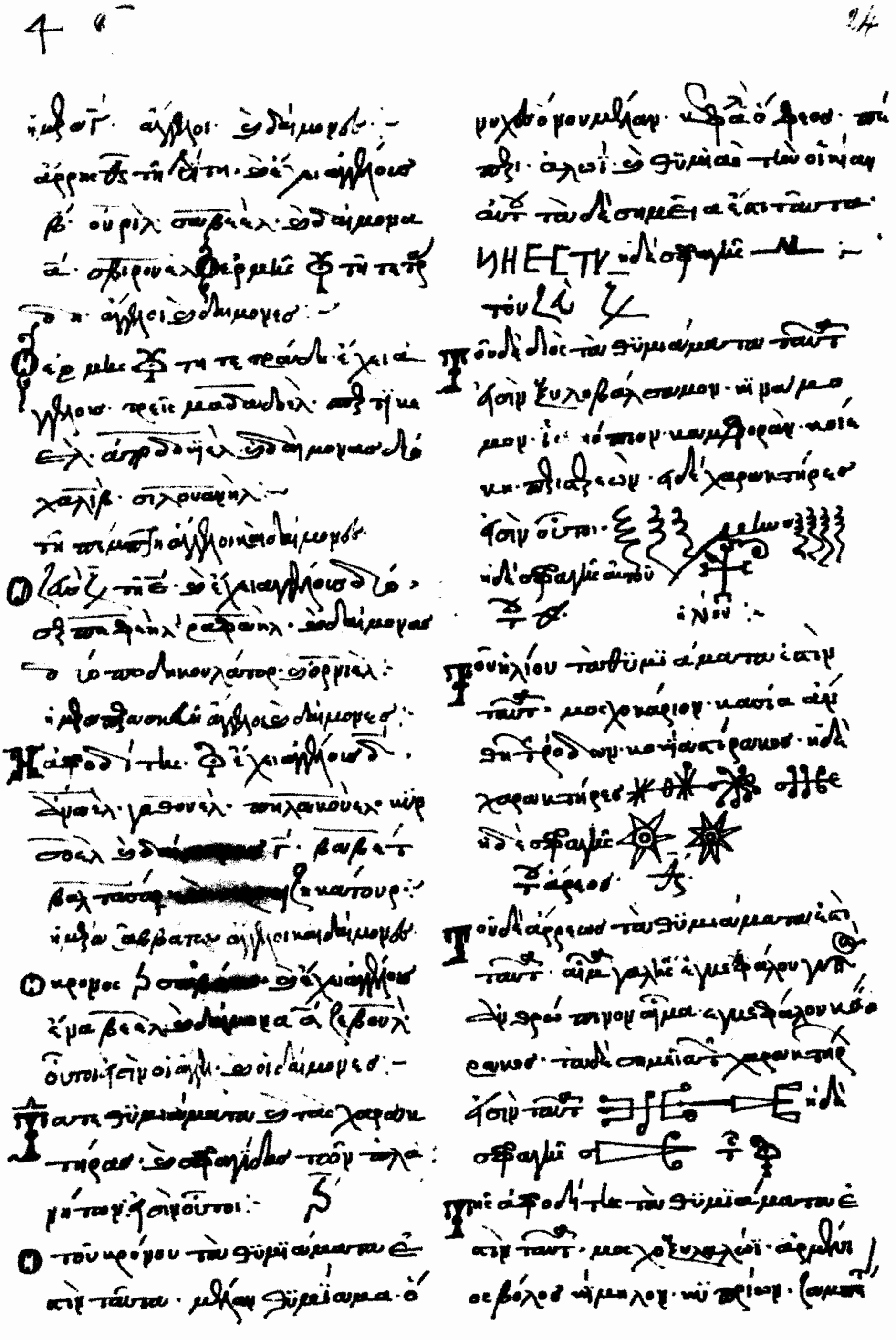

Figure 23: Harleianus 5596, f. 24. The signs and seals of Saturn, Jupiter, Sun and Mars.

On Saturday: Angels and Demons. Saturn rules on Saturday, and has one angel: Beel; and one demon: Zeboul.

These are the angels and the demons.

And these are the incenses, the characters and the seals of the planets

These are the incenses of Saturn: Nigella, nails of a black ass, the head of a snake, pepper, aloe wood. You must cense at the hour of Saturn. And these are the signs [signs of Saturn]. And this is the seal [seal of Saturn].

Of Jupiter

These are the incenses of Jupiter: Lignum balsam, cinnamon, opium, camphor, vervain seeds. And these are the characters [signs of Jupiter]. And this is the seal [seal of Jupiter].

Of the Sun

These are the incenses of the Sun: Nutmeg, cassia, roses, styrax nubs. And these are the characters [signs of the Sun]. And this is the seal [seal of the Sun].

Of Mars

These are the incenses of Mars: Cat's blood, a horse's brain, human blood, a crow's brain. And these are the signs of the characters [signs of Mars]. And this is the seal [seal of Mars].

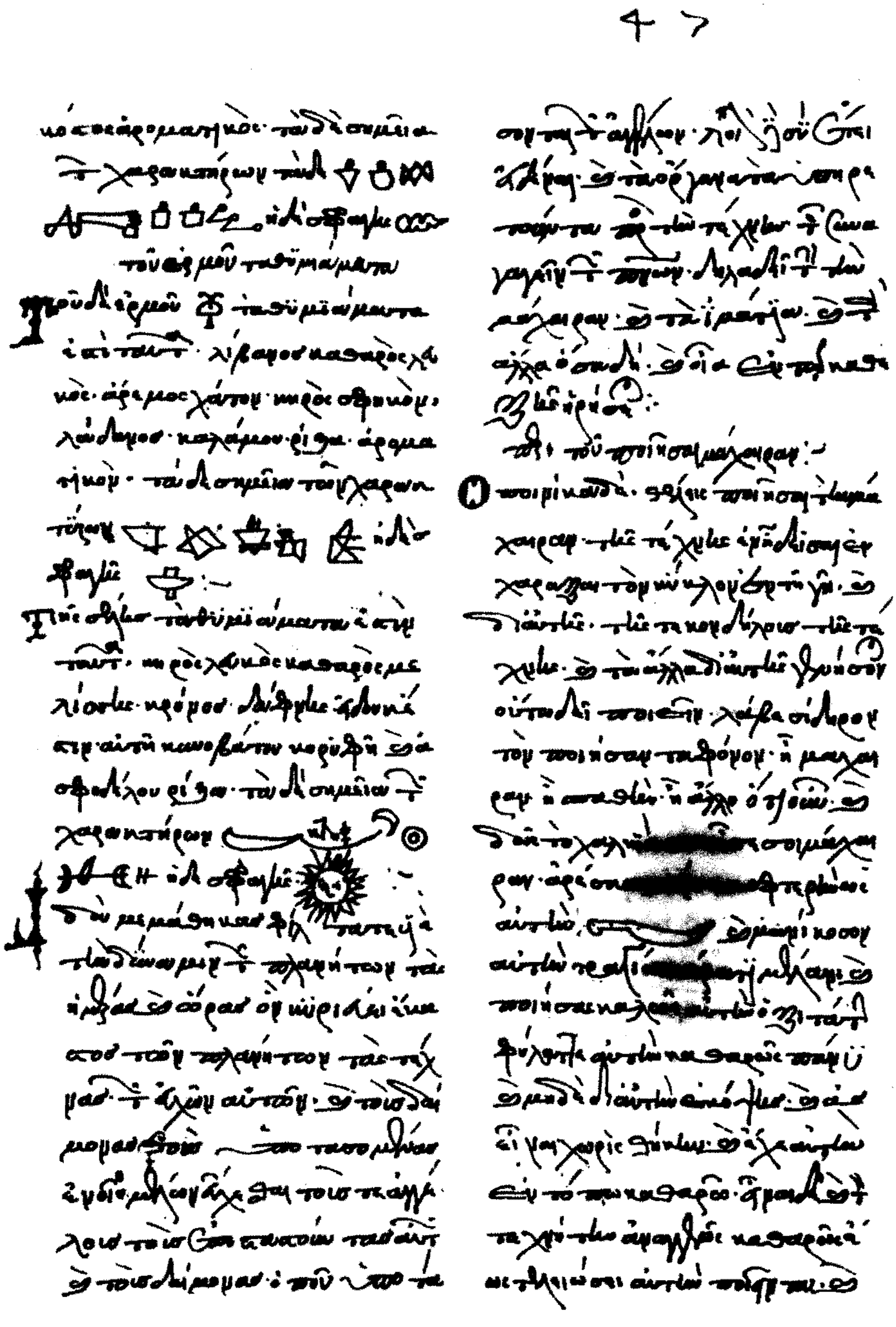

Figure 24: Harleianus 5596, f. 24v. The signs and seals of Venus, Mercury and Moon. The right hand column also contains an image of the knife of the art.

Of Venus

These are the incenses of Venus: Musk, aloe wood, Armenian bole, cumin from Cyprus, civet, [24v] fragrant costus. And these are the signs of the characters [signs of Venus]. And this is the seal [seal of Venus].

The incenses of Mercury

These are the incenses of Mercury: Pure white frankincense, musk, wasp wax, labdanum, sweet flagroot. And these are the signs of the characters [signs of Mercury]. And this is the seal [seal of Mercury].

<*The incenses of the Moon*>

These are the incenses of the Moon: Pure white beeswax, saffron, bay tree root. And if there is not bay tree root, take the upper parts of the caper bush and daffodil root. And these are the signs of the characters [signs of the Moon]. And this is the seal [seal of the Moon].

Behold, my dearest son, you have learned the powers of the planets, the days and hours each planet rules, the art of their prayers and the demons subjected to them. With this knowledge you will pray to the angels that rule over the planets and to the demons that are subjected to the angels. It remains for you to learn about the instruments that serve the art of gathering the spirits, that is to say the knife, the garments and the other things that follow.

Concerning the construction of the knife

When you want to make the knife of the art - with which you must trace the circle on the earth, and by which the pens of the art and the other things must be constructed - you must do as follows: Take iron that has brought death, a knife, a sword or anything else, and give it to the blacksmith in order to forge for you a sharp blade that pleases you, similar to this one [image of the knife]. Fix it with a handle made of the black horn of a he-goat. After you sharpen it very well, keep it pure. Do not cut anything with it, and let it be without a scabbard. Store it in a clean place. It is also necessary that the artisan remains pure until he finishes its construction. [f. 25] Use it only for its power and for nothing else.

Concerning the construction of the pen

When you want to make a pen of the art, take the aforementioned knife and go to a place with dry reed. Kneel and say:

> O angels Sabaōth, Adōnai, Elōi, Tetragrammaton, come to my help.

Then, cut the reed with one strike. Then make the pen of the art with the aforementioned knife and keep it pure. And when you want, use it for writing the signs that must be written upon some of the garments.

Concerning the construction of the quill

When you want to make a quill from the feather of a goose, a bird of prey, a crow, a vulture or a similar bird, pluck the feather and say:

> Anai, Aglai, Tetragrammatos, Emmanouēl, Emphytoske, Kaithe, come to my help, and let everything I am going to do be effective, glorious and successful. Amen.

Then point and finish the quill with the knife of the art, wash it thoroughly in running water, and store it in a pure place, together with the other instruments. The feather must be plucked from the right wing.

If you need to make virgin parchment

When you want to make fine, pure and virgin parchment, make it from a male animal that has not suckled yet. Take the animal and slaughter it with the knife of the art, while reciting the names:

> Olai, Albai, Arrenetan, Iazakh, Semamephora, Ieou, Iakh, Nerou, Arouth, Mparoukh, Atta, Adōnai,[1] Ieou, Iaou, Baou, Ia, Iaba, Tetragrammaton, Mesophar, holy name, mighty and pure, cleanse and purify this skin from every contamination and miasma, from every impurity, so that everything I will write on this will be pure, good and effective. Amen.

[f. 25v] And after you have skinned it, <wash it> seven times in fresh and clean running water, while reciting the aforementioned names. Put it in quick lime and leave it under the Sun until it is arid and dry. Then store it, and write on this whenever you want.

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[1]Those three words seem to have originally been part of a Jewish wedding prayer, the *Sheva Brachot* or Seven Blessings. Each blessing begins with or contains the phrase *Baruch atah Adonai*, which means "Blessed are you, Lord."

Concerning the unborn parchment

When you want to make unborn parchment, take the animal before it suckles or touches the ground, but from the uterus of its mother. And after you take it, make a reed knife with the knife of the art, and skin the animal with the reed knife, while reciting these names:

> Miran, Elōe, Iel, Elōi, Alephata, Emmanouēl, Adōnai, Eian, Eiareōn, Ietelmouko, Albai, Mane, Tetragrammatos, Salbaōth, Salbai, only begotten, firstborn angel Adriel, come to my help, cleanse and purify this skin from every contamination, miasma and impurity, so that everything I will do with this to be successful and effective.

And after you flay the animal, wash the skin seven times in fresh and pure running water. Put it in quick lime and leave it under the Sun until it is dry. Then take it and store it, so that it will be handy when you want to write.

Of <writing> with the blood of a bat

Hold the bat with your <left> hand and the knife of the art with your right, and say these names:

> Arouth, Ararouth, Karatari, Ieleman, Iesekan, Erkeel, Sepilamaton, Men, Mō, Noimi, Ianōēl, Ziltiphira, Ia, Ia, most pure Lord Adōnai; I conjure you, bat, in the aforesaid names, in order to keep your grace, your virtue and your power in this blood, so that everything I will write with this to be effective, successful and true.

Then slaughter <it and put> its blood in a glass vessel. But bury the bat in pure ground. [f. 26]

Of writing with the blood of a swallow

Hold the swallow, take the knife of the art in your right hand, and say these names:

> Angel Adōnai, Pantaser, Samior, Phephgai, Penthalior, come to my help, so that this blood be successful, true and effective in everything I will write.

Slaughter it and put its blood in a pure glass vessel. And write when you need, that is to say when the instruction says so.

Concerning the blood of a dove

When you want to write with the blood of a dove, hold it and take the knife of the art in your right hand, while saying the following:

> Agla, Elōi, El, Ōthithō, Laazani, Elai, Elōtion, Michaēl, Ourouēl, angel of the great will,[1] come to my help.

Slaughter it, and do as instructed before.

Of the blood of an ox

When you want to write with the blood of an ox, take the knife in your right hand, hold the animal, and recite these names:

> Elkizeēl, Elielich, Alphil, Melech, Sadai, Theophile, Alpha and Ōmega, Salbai, almighty, angel of the great will, come to my help, so that everything I will write - and similar.

Then cut the animal, put some of its blood in the glass vessel and use. But heal it, so that it will not die.

Wax image

When you are going to make an image, a ring or a similar thing with virgin wax, let it be from a honeycomb. Take the white wax and place it in the sanctuary of a church for three days maximum, during which the priest must celebrate a Mass. Then take it back and fashion the image or anything you want, while reciting these names:

> Angel Adōnai, Elōi, Agla, Aglai, Albai, Mpoles, Alpandi, Hophiai, Elmoniou, Elichai, grace of prudence and paraclete of wisdom, [f. 26v] Empesmeēl, Anaadōn, Anereneton, Sem, Amphoras, Iōatal, Ana, Animekhe, Ierephriōn, almighty, Alēlouia, God, Theophilos, Theodotos, Theidomas, Pheriōn, El, Ōn, Ali, Lord almighty, who gave the law to Moses, hear me and make successful and effective everything I will fashion with this wax.

Knead the wax and fashion the image or anything else you want. It will be most effective. But if you do not follow the instructions, it will be futile.

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[1] This phrase, *megalēs boulēs aggelos*, appears in the Septuagint version of *Isaiah* 9, 6. In KJV it is translated as "Wonderful, Counselor." It also appears in the next section.

How to make a clay image

When you are going to make a clay image, a brick or a similar thing, the clay must be from a river. When you go to collect the clay, walk into the river contrary to its flow, and collect pure and untrodden clay. Take it in your right hand and say:

> I conjure you, Earth, by your creator who put you in your place, sealed you with seven seals and fashioned the man from you, keep your virtue within this clay that I took in my hand, in order to serve me truly and effectively in everything I will make from it. I conjure you, earth, to obey me truly, sincerely and firmly, as you are firm. Angel Rhaphaēl, come to my help.

Knowledge of the time when one must attempt some actions; concerning the Moon, for operations of love

When the Moon is waxing the time is proper for a love charm that a woman gives to a man. But when it starts [corrupt text] the Earth, when it is waning, at the hour of Mercury, it is useful for a love charm that a man gives to a woman. If you want to make a relationship of friendship and love, work at the first Thursday after the Full Moon. If it is for hatred, [f. 27] work at the first Wednesday after the Full Moon, at the hour of Saturn. For power, work at the first Wednesday of the New Moon, at the hour of Mercury. For an operation concerning an art, work on the first day of the Moon. For the evil tongue, work at the first Sunday after the Full Moon, at the hour of Jupiter. If you want to make a noble lady love you, work at the first Sunday after the New Moon, at the hour of Venus. If you want to speak with spirits, do it at the fourteenth day of the Moon, when it is opposite the Sun, at the hour of Mercury, and they will come.

Instruction for the making of the garments

Now we must start speaking about the things one who desires to converse with the spirits must do and the instructions one has to follow; moreover, about the qualities the magister must have, what garments he must wear and what kind of life he must live when he is going to begin this operation.

Firstly and principally, the artisan, or the person who is going to converse with the spirits and bring them before the circle, must be pure, live a modest life and have a modest behavior and character; he must be abstinent, austere, prudent; he must live far from fornication, licentiousness or debauchery; and he must be clean from every disgrace and every evil.

If one is not this kind of person, may they know for certain that they will not manage to summon and converse with the spirits and fulfill their wishes, unless they change way of life. Because the spirits and the demons, although not of a good nature, nor conducting a pure life or having a modest behavior, and although they are responsible for every harm, misery and temptation, however they rejoice and are attracted easily by the orders and conjurations of a righteous, modest, [f. 27v] virtuous and prudent conjurer.

But since such a person is hard to find, let the conjurer beat least of a similar conduct – this is difficult but necessary. One must abstain from sin for a long time and be cleansed before the operation. Because the person who purified himself, fasted, confessed all the sins he has committed so that he did not hide anything, abstained from sin and knows what we have said before, will manage to do the operation. Let nobody shamefully decline all these only because he believes that they are hard to follow.

When the artisan is going to use the method of the circle, he must be clean and bathed in pure fresh water. He must have clean, white, linen clothes, made especially for this reason, spun and woven by pure virgins. The outer robe, the inner tunic, the cloak, the hose (stockings) for his legs, and generally all his clothes must be white, linen, clean and new.

For three days before the evocation he has to fast all day, until the sunset and the rising of the stars. At evening, he must eat only four ounces of bread and enough water. Do this for three days; abstain from all other food, and clean yourself every day, bathing in pure fresh water. Begin the work, that is to say the art, at the eleventh day of the Moon, in order to finish it at the fourteenth and a half day, at the Full Moon. During these days you must live in quietness and calmness. Nobody must know that you are doing this, except from your secret apprentice.

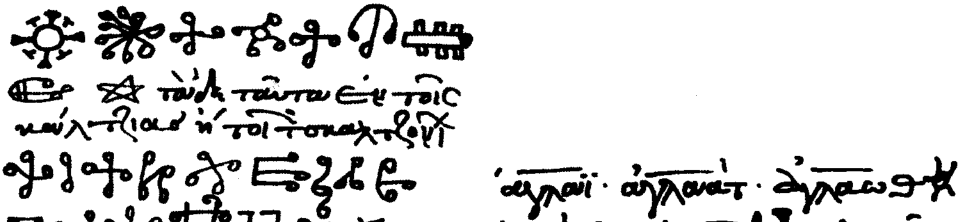

Figure 25: Harleianus 5596, f. 28. *Left*: The signs that must be written on the brooch, or on collar of the robe (first and second lines, until the pentagram) and on the stockings (fifth and sixth lines). *Right*: The signs for the crown.

[f. 28] And let the signs on the clothes be written by musk, saffron, cinnabar and rose water. Everything must be clean. Write these signs with the aforementioned ink, on the brooch of the robe or on the collar [signs]. And write these on the hose, that is to say the stockings [signs].

Concerning the construction of the crown

Then, take virgin parchment from a kid or another animal, as it is said before, and make a crown for your head, as indicated. Around the Crown write these words:

> Aglai, Aglai, Aglaat, Aglaōth, [sign of a circle with five rays] Elōi, Elim, Elōa, [sign of a cross] Bismō, Ilon, Pantokrator.[1]

Behold the crown [image of the crown].

Then, take pure unborn parchment from a calf, as we have said, and draw accurately this lamen of Solomon, as shown. Do not fall out of line at all, because in this lamen lies the entire power of summoning the spirits, as well as your safety and your guard. Write the characters with the aforementioned ink, like the other garments.

Concerning the construction of the lamen

Observe this lamen of Solomon, in order to make it as you see it, accurately measured with a compass. That is to say, draw the four circles on the side near each other. The inner parts must be red, with musk, saffron, cinnabar and rose water, but the outer parts must be black. Similarly, draw the other four circles near each other. Make the upper circle [f. 28v] at a distance from the first four circles, but near to the other four. Make the final circle, the tenth, near the other four circles, but at a distance from the first four. You must encompass all the circles in a figure; draw the lines with black ink, but make the inner part red. Moreover, you have to make the lacings, which must be twenty two. Use black ink to draw the lines that encompass and are encompassed in the central part of the lamen. However, all letters and signs must be red, written with the aforementioned ink. Be very careful to make the seal as you see it, and not to fall out of line at all. As it is said, in this lies the entire power of summoning the spirits, the safety and the guard of the conjurer. You have to wear it on your chest when you are going to enter the circle. Enough have been said about the lamen.[2]

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[1]The word *pantokrator* means "almighty."

[2]After folio 28v, that concludes with the incomplete figure of the lamen, the text continues to folio 33. It seems that the bookbinder made a mistake regarding the order of the octavos.

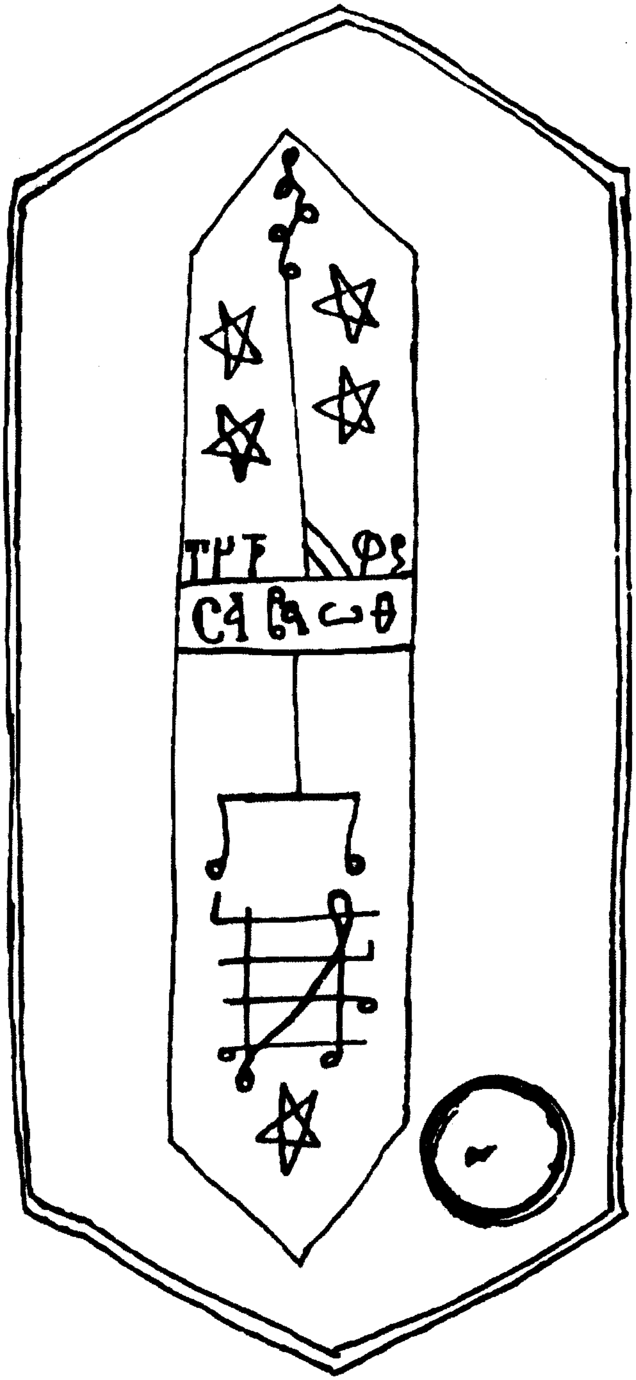

Figure 26: Harleianus 5596, f. 28v. An incomplete drawing of the lamen.

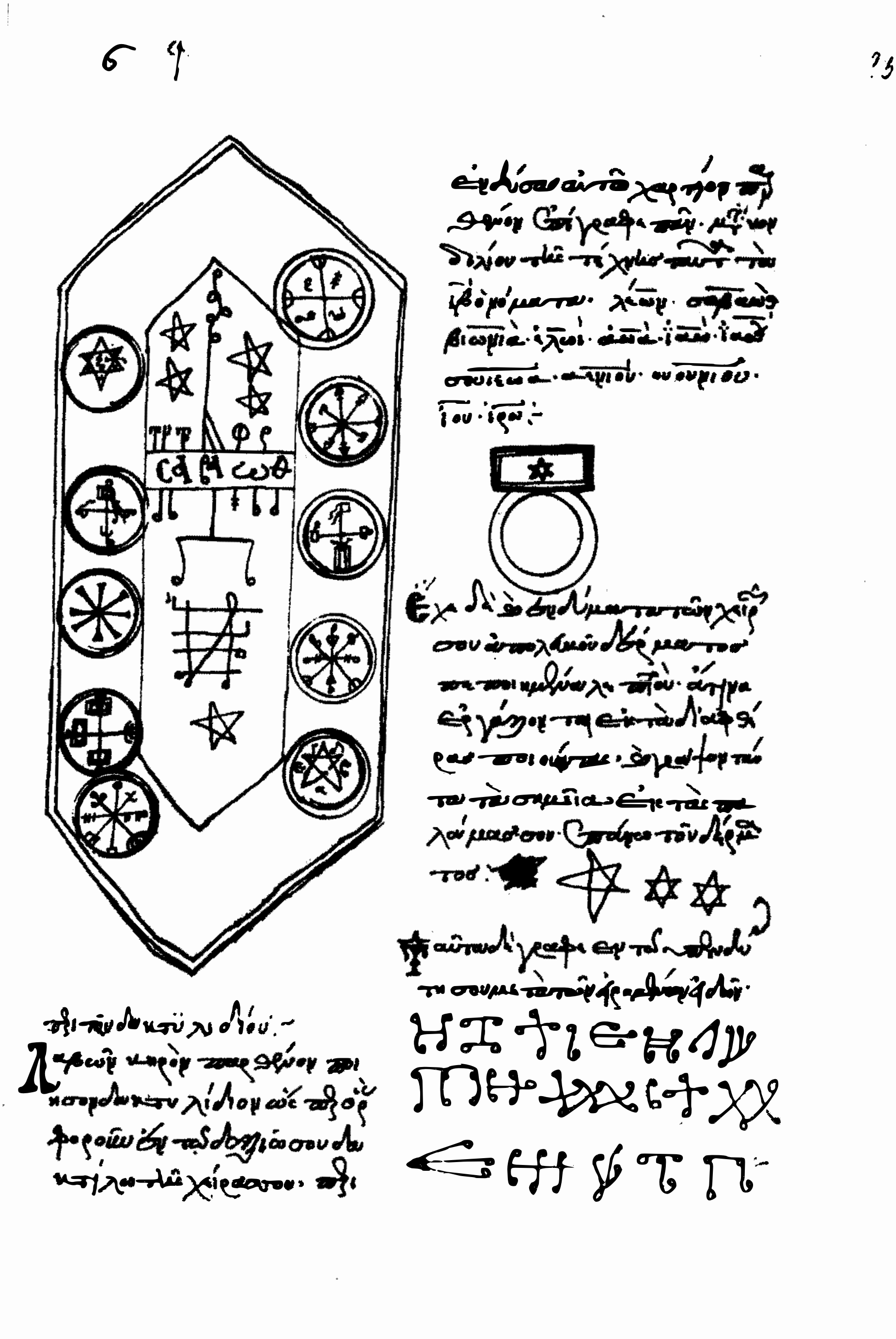

Figure 27: Harleianus 5596, f. 33. The lamen, the ring, as well as the signs to be written on the gloves (a pentagram and two hexagrams) and on the cloak (the last three lines).

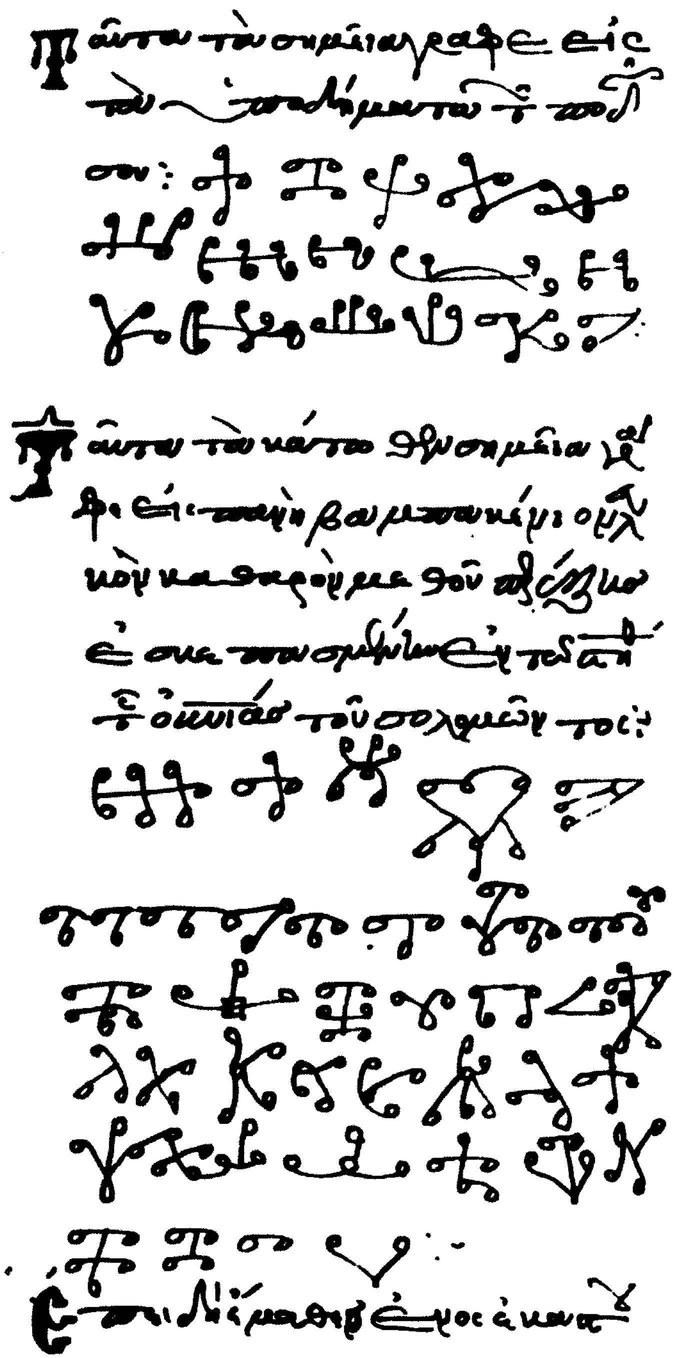

Figure 28: Harleianus 5596, f. 33v.The signs to be written on the shoes (lines 3-5) and on the cloth that covers the lamen (lines 11-16).

[f. 33] *Concerning the ring*

Take virgin wax and make a ring as indicated, to wear on the index finger of your right hand, after you coat it with virgin parchment. Upon this <parchment>you must write these twelve names with the pen of the art:

> Leōn, Sabaōth, Biōnia, Elōi, Aōa, Iaō, Iasou, Souieōa, Aeniou, Ououniou, Iou, Irō [image of the ring].

You must also have gloves for your hands, made of thin white leather, the kind that cordwainers make. And write these signs upon the leather, at the place of your palms [signs].

And write these signs on your cloak with the aforementioned ink [signs].

[f. 33v] And write these signs on your shoes [signs].

Write the following signs on a white and clean cotton cloth with which you will cover the lamen of Solomon on your chest [signs].

And now that you have learned about the form, the construction and the function of each instrument, as well as the characters and signs to be written on the garments, since everything is discussed in detail, it remains to speak about the place where you are going to stand with your apprentice, about which nobody else must know.

Go to a proper place, in order to make the circle I will tell you about. Let the place be at the peak of a mountain or hill, at a grove, at a plain, in a cave, near the sea, at a meadow, at a place where somebody was killed in old times, at any place that is pure and trackless, near a river or at a meeting of three roads far from people, where the crow of a rooster cannot be heard, in order not to be found and obstructed by anybody.

And when the Sun is in opposition to the Moon, put on the aforementioned ring, take the knife of the art, and trace the circle on the ground. The ground must be pure and well swept in order to receive the signs of the circle that will be traced with the knife. And when it is well swept and becomes straight and appropriate for the Art, take two new and pure [f. 34] earthen vessels and put inside them lit charcoals that are not smoking. Then place upon them the following incenses: Aloe wood, fragrant costus, frankincense, pure musk, cloves, nutmeg and saffron. Moreover, add some water lily, nigella, root of daffodil and blood of a man that was killed undeservedly.

After the censing, take at once the knife of the art and trace the circle inside and the square outside, as it will be indicated. Allow enough width and length to contain two persons, the magister and the apprentice. Make the

gate of the square and the circle just enough for somebody to go in and out. Let the gate be towards the south and be careful not to step upon the letters of the gate when you go in and out.

If the fourteenth day of the Moon happens to be at night, you must have three big new and unused lanterns with tapers inside them, so that you can read the conjurations without the tapers being extinguished by the spirits. Place them near you inside the circle, so that you can read the conjurations. But if it happens to be at daytime, you do not need those lanterns and tapers.

And after you have traced the circle as indicated, enter with your apprentice and close the gate with the knife of the art, taking with you everything we have mentioned. That is to say, you must be clad in the garments and having with you all the other instruments of the art. Let the apprentice hold a small bell that some call *kampanon* and ring it for a little while, before you enter the circle. And let there be [f. 34v] these names around the bell, written with the blood of a bat: Mpeth, Elaa, Mperes, Mpeth, Eli, Tsos, Parousom, Par, Man, Mpema, Ōn, Mpa, Mpyriōn, Khairoam.

[Image of the circle]

[At the left of the circle:] The gate is towards the south

[Around the circle, beginning from the left:]
Maka (pentagram) Anaeleōri (pentagram) Mimoune, Mephares (pentagram) Mpatrielōi (pentagram).

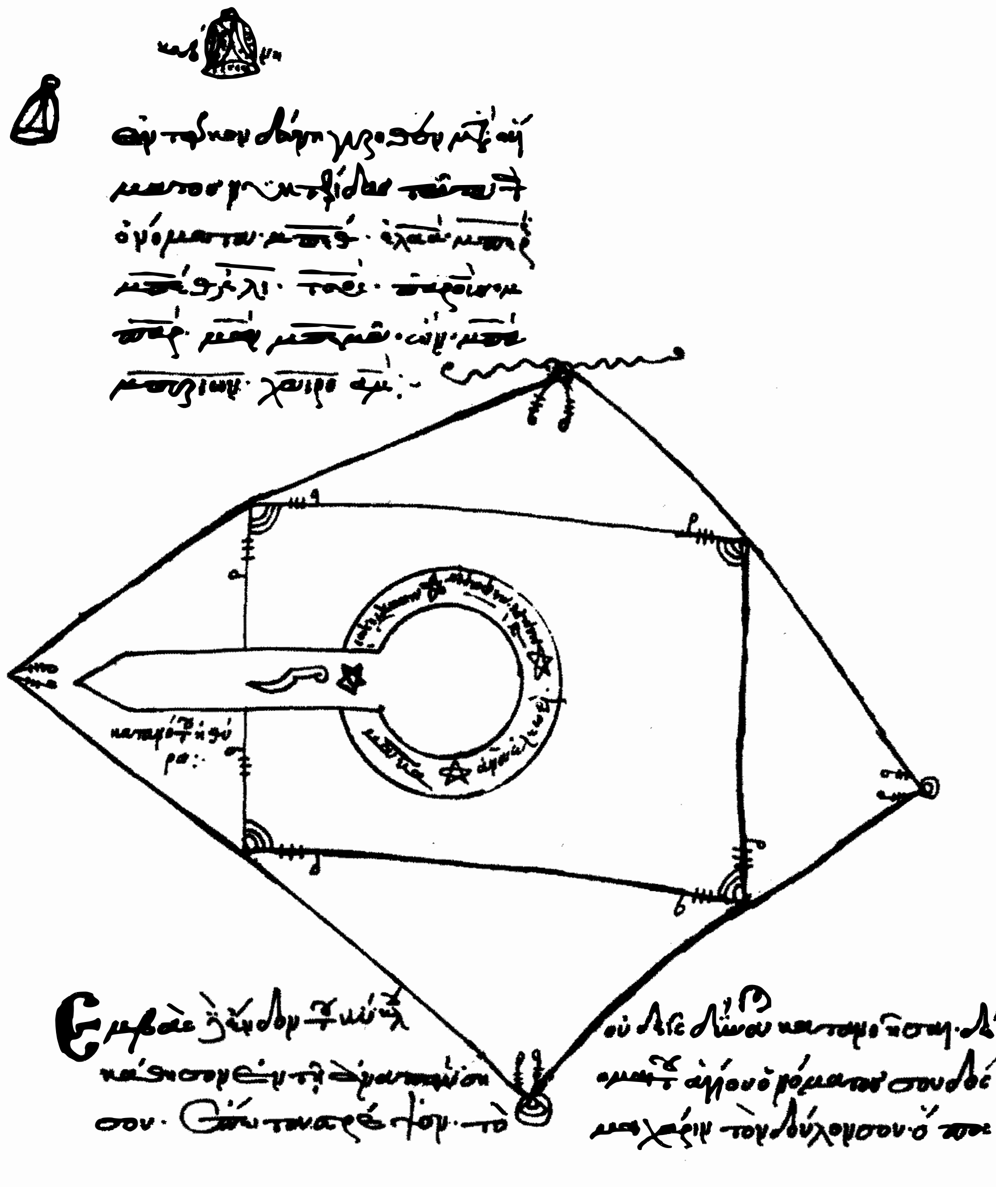

Figure 29: Harleianus 5596, f. 34v. Two images of the bell can be seen at the margin, one of them bearing the inscription "Bell". The image of the circle is depicted below, showing the knife at the entrance.

When you enter the circle, take your time. Then turn your face to the east, reciting the graceful names of God:

Holy, holy, holy Lord Sabaōth, hosanna in the highest. Lord God, holy,

almighty, whose height of divinity nobody can comprehend, I beg your holy name, grant me, your servant, the grace so that I will manage to subdue the spirits of the demons and to make them fall before my feet, in the following names:

El, Eli, Elōi, Adōnai, Melekh, Sadai, Sabaōth, El, Ai, Lematon, [f. 35] Lamtan, Iōde, Bare, Tetragrammaton, Alpha and Ō[mega], Beginning and End, Iōseb, Mpesel, Asekhas, Rhab, Mpalattein, Altkise, Sel, Arpa, Eōth, Demouth, Mesour, Adam, Sōr, Lais, Mila, Phaloue, Philae, Ana, Abōna, Rham, Mpēram, Mpō, Lan, Zō, Iaalem, Lethatae, En, Keta, El, Zephyri, Rhes, Pharin, Phaka, Phani, Silae, Iaroui, Kara, Mparoukh, Ata, Adōnai, Melekh, Sati, Mpene, Ata, Elōim, Emagōr, Abrason, Athithiel, Aiōm, Mpesel, Amōn, Emoun, Emeth, Oudad, Damaōt, Dakhi, Dama, Pinathsimkha, Mporath, Ōkiel, At, Ta, Ithai, Ōn, Rhōn, Ōr, Tesou, Eimour, Taeir, At, Dath, Didi, Malki, Benōra, Eial, Ia, Ia, Ousmach, Mparouch, Beel, Mparkhiel, Semeōl, Elōim, Ōra, Amits, Rhan, Khamoun, Eliōn, Tetragrammaton, Graphaton, Zeleōn, Eilad, Ōn, Nabar, Mpaēr, Ana, Abouna, Inōn, Kaina, Kaiam, Leōlam, Khai, Phakon, Zēb, Laton, Ai, Ia, Zagnōn, Demane, Elōa, Elōim, Eleim, A[lpha] and Ō[mega], Beginning and End.

I conjure you, spirits, by God who is seated upon the Cherubim, to whom the whole world, visible and invisible, obeys. I conjure you, demons, come before me. Wherever you may be, whether on a mountain, on a hill, at a plain, at a grove, in a cave, in a river or anywhere else, I conjure you to come quickly, at once, outside this circle. I coerce you and command you by God, whom the Angels, Archangels, Principalities, Thrones, Dominations, the Cherubim and the full of eyes Seraphim,[1] Virtues and Powers are serving and not ceasing to cry and say: "Holy, holy, holy Lord Sabaōth, the heaven and the earth are full of thy glory, [f. 35v] hosanna in the highest, blessed is he that cometh in the name of the Lord," in order to appear before me at once, in a beautiful human form, wherever you may be, without harming my soul or my body and without doing any evil.

I conjure you, demons Kontostor, Tzizaniel, Khalekiel, Rhampael, Loutzipher, Beelzeboul, Asmedai, Orniel, Pagareth, Garpazeki, Dasmatar, Mastraōth, wherever you may be, come here quickly, at once,

[1] In Greek *polyommata*, a common epithet for the order of the Cherubim in Orthodox liturgical texts, since in *Revelation* 4, 6-8 they are described as "full of eyes before and behind" and "full of eyes within." The Seraphim are described here as "full of eyes" by a mistake of the scribe.

> eagerly and indefatigably; because I conjure you, spirits, by the heaven, by the earth and by the holy mysteries of God.
>
> I conjure you, spirits, by the seven planets of heaven, wherever you may be, come to me at once, without delay or tardiness. I conjure you by the air, by the fire, by the water, by the earth, by the sea and by the rivers, wherever you may be, whether in heaven or in earth, in a mountain, a hill, a plain, an open sea, a lake, far or close; wherever you may be and wherever you may dwell, come here without delay.
>
> I conjure you by the great commander-in-chief Mikhaēl; I conjure you by the great commander-in-chief Barkhiel; I conjure you by the great commander-in-chief Pharmouthiel; I conjure you by the great angel Ourouēl; I conjure you, spirits, by the two great archangels Gabriēl and Rhaphaēl, come here eagerly, quickly, immediately.

When you say these words, watch carefully the four parts of the world. Because after this you will see that something like a cloud will arise. But you must conjure again, with courage and without hesitation, reciting the following:

> I conjure you, spirits, by every conjuration you have heard and by the holy [f. 36] of holies, come before me eagerly, without scaring me and without harming my soul or my body, in human form, calm, gentle, beautiful, agreeable, not with dread nor with frightful visions.

But if they delay to approach you, put your right hand on the lamen, your left hand pointing to the place where the disturbance of the spirits is heard, and say these names:

> Mparakiel, Damariel, Parariel, Bedariel, Ōkhthriel, Bathykariel, Noramiel, Alphiel, Rhompilēm, Rheraphimil, Ampouna, Rhaniel, Stephanaēl, Adoukin, Donaliel, Morkilen, Patsaralim, Douraleē, Elmeē, Ieth, Daririn, Rhasaēl, Eleroim, Aphai, Tai, Areniel, Emael, Mporkeō, Rheilēn, Anael, Ismeel, Rhasiel, Sadiel, Rhadenabil, Mperasam, Almeraki, Danatan, Mpeniel, Kerampiel, Anabliel, Permpael, Alananael, Amēnim, Bathykim, Mpeliroua, Myrak, Arinephaēl, Rham, Rhamaēl, Kaidarakhy Mperael, Amiel, Mephioran, Kananan, Mparaniel, Karenabiel, Ietaiel, Askhiel, Alamiel, Karamiel, Anphiiel, Takhil, Ieliel, Martae, Oukhai, Anaranare, Zeseme, Zeagourdeel, Aoule, Alempae, Konariel, Oudotiel, Elmei, Aoura, At, Iaphil, Anariel, Rhamiel, Tzarael, Aiphiel, On, Kesmpanolē, Metareel, Obel, Moulomeel.
>
> King of the East, first among and ruler of the four kings, I conjure you in

> the aforementioned names; come quickly before me by the power of these names. You first Asmodae, come here together with your escorts and your companions, by the power of the God of Abraham, the God of Isaac, the God of Jacob, by the name of the God of Israel.
>
> I conjure you [f. 36v] who fell from heaven. I conjure you first, Asmedai; I seal you and coerce you by Him who shall come to judge the living and dead, whose appearance shall change the heavens and make the stars fall. I conjure you by the trumpet that the angel of resurrection shall sound. I conjure you, Loutzipher, I conjure you Astarōth, I conjure you Beelzeboul, I conjure you Asmedai, the ones who have the first thrones among the demons, come from the four parts of the world, wherever you may dwell and wherever you may be; come before me pleasantly and calmly, without scaring me or maltreating me, without striking or harming my soul and my body. Be meek, calm, truthful, agreeable, gentle, kind and truthful, in human form, and do at once, indefatigably and eagerly, what I want, for this is the reason I came here and evoked you.

When you say the above, you will see that something like a regiment or gathering is coming. Remain within the circle and they will come close to it at once, but they will not be able to enter. Do not move from your place, but remain there courageously and bravely, and command them to do what you want. At first ask them to tell you who their master is. And when they show and reveal him to you, tell them to take an oath on his head. Then tell him to take an oath on his royal garb, on the office of his kingship and on his head, together with all the officers, so that they will be submissive to you and to your will.

Now you know the procedure of calling the spirits before the aforementioned circle and of speaking with them.[1]

[f. 29] *If you want to make a noble lady fall in love with you*

> I conjure you, powerful and mighty demons who have the authority to do everything you want. I conjure you by the power of the almighty God Sabaōth Adōnai, who is the God of Abraham, the God of Isaac and the God of Jacob, who chose Israel among all the races and nations and granted them the divine mysteries. I conjure you by Him who spoke to Moses on the Mount Sinai and gave him the holy mysteries. I conjure you by the bright God, whose depth of wisdom is uncountable, whose

[1]The text now continues to folio 29.

depth of brilliance is incomprehensible, the God who brought eleven plagues upon Egypt and led his people out. I conjure you by the stick that divided the Red Sea when Moses ordered so, in order to lead his people through it. I conjure you by the dreadful power of God, by which the Lord saved His people with a strong hand and with a stretched out arm. I conjure you, spirits, by the holiness of the Tabernacle of God and by the tablets written by the finger of God. I conjure you, demons, by the Table of Showbread, by the holy Altar, by the pot where the manna is stored, by the holy of holies, by the chants of the holy angels and by the praises of the priests. I conjure you by the faith of Abraham the Patriarch, by the service of Melchizedek the Just and by the order of Aaron.

O, you demons who dwell in [f. 29v] fornication and who devise how a man would achieve the love of women, I conjure you, I coerce you and I seal you by the aforementioned names and by the aforementioned conjurations, do not delay, wherever you may be. Find so and so, the woman I desire and love. Go and take possession of her heart and turn her thoughts to me so and so. Let her not think of her father, her mother, her brother or anyone of her relatives, or a friend, man or woman; let her think of and desire me, so and so. Make her love me deeply, deeply, deeply, nor ever forget me, so that she will not be able to eat, drink, sleep, nor have any other comfort, until I wish it so. Let her be submitted to my appetite and desire. Let her come and find me wherever I may be, let her believe that there is not any other man in the world but me. O you demons, send five artisans to teach her my appetites and the desires of my heart. Let them teach her day and night, hurling my remembrance at her heart, unceasing desire at her eyes, swiftness at her feet, insatiability at her mind, invincibility at her royal veins, in order to come and find me, wherever I may be. So do not delay, but go quickly, the soonest you can.

If you want to send them to bring you a treasure

[f. 30] By the dreadful and invisible throne of God, by the holy leading angels Mikhaēl and Gabriēl, Ourouēl and Rhaphaēl, by the Cherubim and the Seraphim, I conjure you, demons; by the four lettered name of God that is Agla, Aglaata, Aglai, Aglaōr, I conjure you, demons; I command you, I coerce you and I seal you by the anointing of the kings and by their crowns, as well as by the chrism of the Holy Ghost with which the kings and the prophets were anointed. I conjure you, demons, by the mysteries of the holy churches, by the visions and the revelations of the holy prophets, by the praise of the three holy children Hananiah,

> Azariah and Mishael, and by their holy prayer, which was welcomed by God, and which caused the fire of the furnace to die out and to be transmuted it into dew, during the reign of Nebuchadnezzar.[1]

[f. 30v] *Another procedure for directing the spirits*

You must understand and learn many things concerning the submission of the spirits, my dearest son Rehoboam. Because if somebody is going to subdue the incorporeal spirits and see them in flesh, he needs extreme diligence, as I shall explain here.

Begin on the first day of the Moon; abstain from copulation, meat, wine, fish and the similar. When the eleventh day of the Moon comes, begin a three-day fast, eating only bread. And take new white linen clothes: a new tunic, hose (stockings), shoes, and a new piece of cloth for the head. Write the following words upon this with the ink of the art:

> Area, Agla, Aglai, Aglaōth, Agleri, Aglō, Aglatas, Aglaaa, Aglazia, Aglōth, Aglai, Aglate, Aglōsiō, Aglaata, Aglarō.
>
> You must also take unborn parchment from a male calf, made with the knife of the art. Draw the following twenty four seals, together with the names, with the ink of the art, as they are drawn opposite [See Figure 30]. You must bear them on your chest. [f. 31] El, Rhakhakhou, Bakhanou, Irrekh, Ampaim, Rhabbes, Eemeth, Elōkhkhimi, Lakhastrilen, Adōnai, Leeraathiousa, Giakoum, Elolēnsou, Misanaad, Mimpagiad.

You must have a place prepared, a clean and isolated house, free from distractions and hidden. At first, wash your body every day with tepid pure fresh water, from the eleventh day of the Moon until the fourteenth day and a half. And when the fourteenth day of the Moon comes, if it is daytime and you can read the conjurations, it is good. But if it is night, you must have lit tapers and lanterns.

Anoint your entire body with pure musk, civet, clove, Indian costus and water milfoil. Anoint your body with them; then put on the new garments of the art, censed with pure frankincense, and [f. 31v] wear the head cloth. Trace the circle with the knife of the art, then take the lamen and put it on your chest.

You must also have some lit charcoals and four little earthen vessels, new and pure.

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[1]This conjuration is incomplete. The scribe left about half a page blank, probably in order to complete it later, but he never did so.

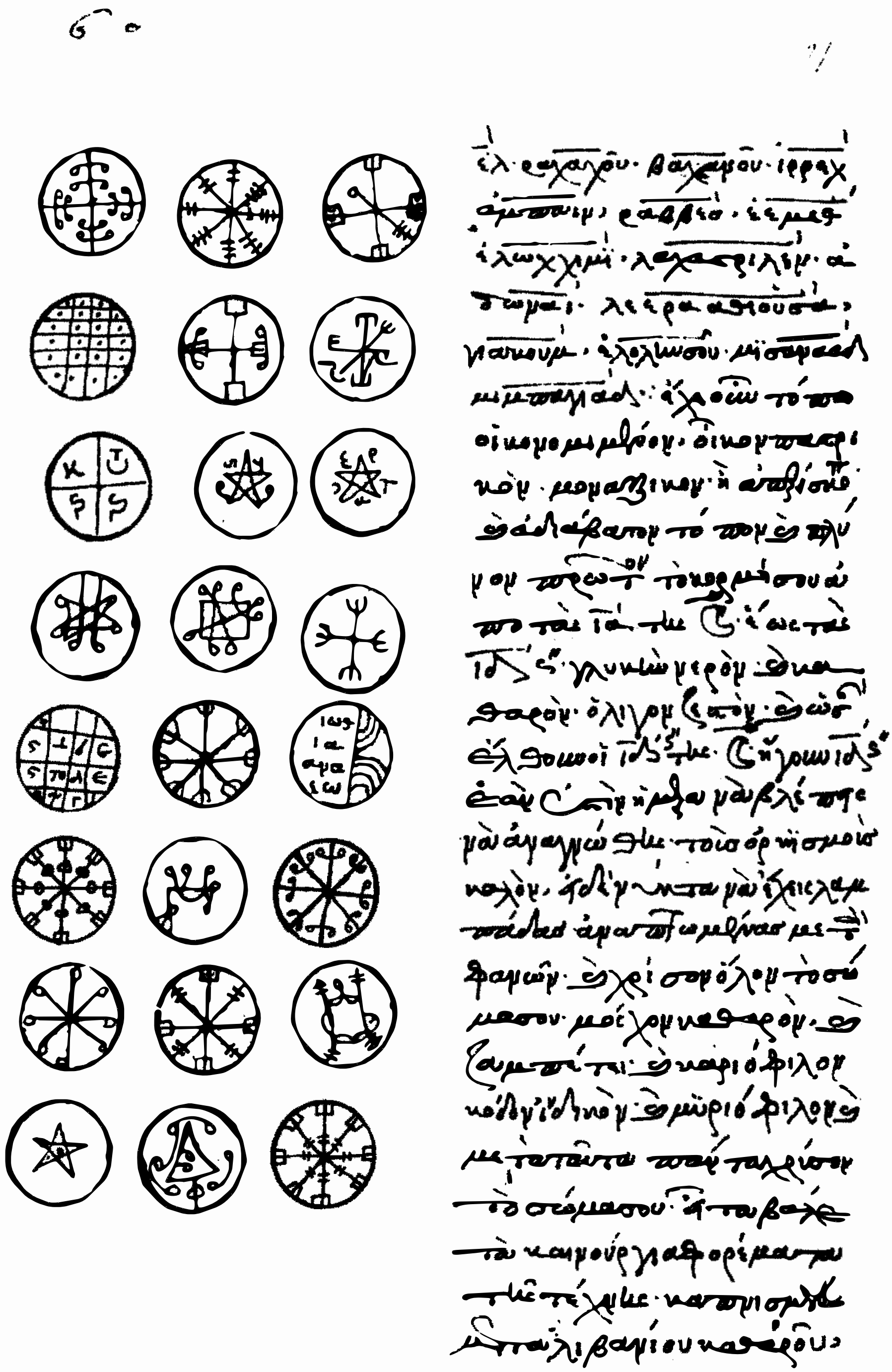

Figure 30: Harleianus 5596, f. 31.The twenty four seals that must be drawn on the lamen.

Put inside them the following incenses: Musk, styrax, aloe wood ashes,[1] spikenard, saffron and nutmeg. Put them into the little vessels to be censed.

Enter the circle when the Moon is opposite the Sun, and start reciting the conjurations towards the four directions of the world. And you will see spirits coming in the likeness of men, and they will also have their king with them. Conjure them according to what you want, and order them to fulfill your will at once, quickly, quickly.

Behold the circle. This is it. Trace it as you see it, accurately.[2]

The conjuration of the East

O you spirits of the East, Loutzipher, Peltzaphatai, Gaasē, Sakobolas, Tzelsiōd, Pollaikynais, Perriorath, Ooneki, Orthai, Ornia, Abekhe, Binae, Lampores, Paraton, Bēkarton, Oniskelia, Likates, Plēxtephō, Kakistē, Kaimplanes, Rhieridōn, Skhozinoxen, Khōzei, Opēral, Miarer, Kynas, Lasyrlampēta, Migadel, Mentiphron, Porkiki, come, come, come, do not delay but rush, from wherever you may be.

[f. 32] *The second conjuration, of the North*

O you, demons of the North, Asmodai, Leontoph, Triabol, Gameis, Anatokh, Oulphas, Gabaap, Ainōth, Galios, Biara, Inōpēx, Makhōth, Tartarōni, Zamarpha, Ablikon, Skabadiōd, Damaron, Phieblas, Barsephial, Argousoul, Ipesidōn, Kinakhas, Driokonta, Azebou, Abizouth, Miesēr, Sphadōrapo, come, come, come without delay, from wherever you may be.

The conjuration of the West

I conjure you, demons and spirits of the West, Astarōth, Belbee, Kitōēl, Nikote, Pthora, Phobokil, Mērtos, Artēr, Moubesouēl, Apolokhas, Elbepriz, Sphragiel, Porkiki, Nōa, Pōkh and Prioukh, Basigōn, Exouneargē, Iaper, Melidous, Banakhōr, Ioroēl, Iazmou, Traxdati, Ōprinas, Bodimen, Akosgō, Sabrikel, Phthiker, Bikheron, Akhthiob,

---

[1] In Greek, *staktēn xylaloēs.* The addition of ashes to the incense seems very peculiar. I believe that the original would rather read *staktēn xylaloēn,* that is to say "stacte, aloe wood." Stacte is the essential oil extracted from myrrh.

[2] The scribe left a blank space, probably in order to draw the circle later, but he never did so.

come, come, come without delay, from wherever you may be, whatever that place is.

The conjuration of the South

O you spirits and demons of the South, Berzeboul, Arkanēl, Akhōniōth, Zirtheouēl, Ēphlakh, Ephipta, Meltos, Kariter, Hypopalt, Listithō, Kaliouth, Boidonatekan, Malekapōn, Liskax, Belioukh, Pelgiab, Gaabōn, Eisgonel, Rhendipōn, Khameloul, Digmasōn, Hyperikphimas, Oukaslabitan, Ptethama, Bebykis, Ourti, Kethapson, come, come, come, from wherever you may be, quickly, at once.

Another conjuration

I conjure you, I seal you, I curse you and I overthrow you by the holy and most dreadful names of God, Pakhata, Atakēl, Semiēl, Aphorekh, Okhtzaie, Akai, Enōn, [f. 32v] Tetragrammaton, Alpha and Ō[mega], Lagritōn, Ainon, Ekhian, Okizokmous, Arataēr, Litaou, Mikader, Gilei, Adōnai, Nōli, Elye, Iale, Saladikē, Iailada, Ialke, Sabaōth, Iourx, Egikaxi, Okheith, Anathōn, Allinna, Baauna, Sabaōth, Isaxipiōn, Ōnear, Phetzaitmiō, Nieli, Adōna, Phēiton, Anarymolgea, Giakriōn, Irikha, Anampōn, Abesieptiōn, Pooukh, Mirathōn, Synagrōn, Skanlōi, Alke, Arpheōn, Alpipra, Genēton, Graimon, Eglōaphere.

In these names I conjure you, demons and spirits of the four parts of the world, to materialise, to assume a meek and beautiful human form, and to come before me in order to do what I want. I conjure you, I bind you, I coerce you and I curse you by the honorable and dreadful name of God, Rhetinaim, by the most magnificent, most majestic and glorious name of the Lord, Phanakēm, and by the precious name of the Lord, Semiphoras. Be fearful and bashful of the names: Kasiōdōre, Aamanonia, Rhentina, Geathalamia, Segane, Agaria, Rhōathia, Thelamia, Adiriō and Kariōn.

O you demons, <I conjure you to> appear before me and do not disobey me, by these holy and honorable names of God: Agla, Aglai, Aglatase, Theon, Eliō, Lokhem, Tetragrammaton, Isaak, Balmidalas, Silanas, Ilabolam, Belameladōnaki Akhake, Tzōtzō, Earōn, Antaanōdai, Areatta, Palikhadal, Ōmistikon, Symoul, Melaauta, Khogima, Mathea, Rhakhem, Emonel, Emanouēl, Alpha and Ō[mega]. I coerce you, I constrain you and I bind you by the holy angels Maphiēl, Serpephouēl, Gimaēl, Ladōnaēl.

After this[1] [f. 37] conjuration you will see them coming like a regiment. Do

[1] The text now continues normally with folio 37.

not lose your courage, but tell them to stand outside the circle and honor them. Say "Welcome" and ask them whatever you want.

The end of the art of directing the demons.

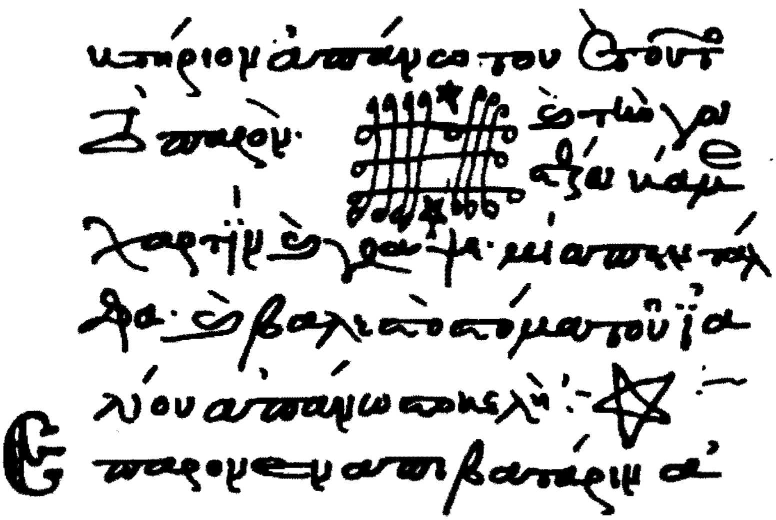

Figure 31: Harleianus 5596, f. 37v.The sign on the apprentice's phylactery and the pentagram that seals the bottle.

<Spirit imprisoning in a bottle>

Take a bottle and put it on a table. Then, place underneath a new piece of cloth, clove, musk and galbanum. Light four candles and let a virgin boy be with you. Let the possessed person be nearby and the bottle in a convenient distance. The boy must stare into the bottle. Then, recite this conjuration at the left and at the right ear of the possessed person.

> I conjure you, evil and impure spirit, by the great name of God Sabaōth, by the revelation of God which He revealed to Moses at Mount Sinai, by the Holy of Holies, by the names of the holy angels Mikhaēl, Gabriēl, Ourouēl and Rhaphaēl, and by the names of the seven angels who are stirring the winds. Let them stir you and draw you out of the three hundred and sixty five joints and marrows of this person, so that you will be removed from him. I will send you to another place. I conjure you, evil demon, by the dreadful God, by the grace and presence of the Holy Ghost, and by the lamentations under the cross of my Christ, go out of this person and enter this bottle, and I will send you to a such and

> such place. Again I conjure you by the miracles of the angels and the saints, by their prayers and by the grace they [f. 37v] gained. I conjure you by God, whom the whole creation, visible and invisible, fears, go out of this person and enter this bottle, so that I will send you to a such and such place.

Then ask the boy if he sees a man in flesh within the bottle. If the boy says: "Yes, he is inside," take wax and seal the mouth of the bottle, and tell the boy to order him not to move from there. The boy must wear this phylactery [see Figure 31]. As regards the bottle, take some parchment, draw a pentagram and place it on its mouth [pentagram].

<*Water pot divination*>

Take a new water pot and fill it with water from a spring that flows opposite the Sun.[1] You must not speak to or meet anyone, or even look behind you during this procedure. It must be done at the fifth, the seventh, the thirteenth, the seventeenth, the twenty first, the twenty fifth or the twenty ninth day of the Moon. A virgin boy must be with you. Fill up the vessel to the brim with bay oil. At sunrise take the knife of the art, trace the circle of Solomon and enter it with the boy. Then, recite these names eleven times in the boy's ear.

> Asgē, Mōtargemmē, Pagēsesekhkhē, Isakh, Asakisoukhar, Nounbanta.

After you recite them eleven times, begin the conjuration, as follows.

> I conjure you, spirits, whose works are sweet, who are hidden from humans, who turn your face wherever you want, in the name of the fiery angel and by the sword which turns every way, by the names of your seven mighty kings, by the scarlet lamb and by the mighty lion, let your company come here, for I want to [f. 38] question you.

Then, ask the boy if they came. He will see an army. Order them to bring their king's throne. The king sits, as does his whole army, and they start their feast. After they have finished their meal, say:

> I conjure you by the name of Abraki, Pariel and Asriel; do not go away, until I ask what I want. Bring the symbol of your office and the book of your testament. Take an oath upon them, and upon your leaders and chiefs, Babet, Baltasar, Paltasar, Beelzeboul, Siekhapon, so that you will not lie to my questions, but you will instruct me truthfully and clearly.

---

[1] Counterclockwise.

If you want to ask about a thief, conjure this way

> I conjure you by the names of the angels Almeēl, Kalsiel, Sarkhiel and Parael; tell me the name of the thief who stole such and such a thing. Tell me his name, describe his clothes, and reveal where he hides this thing. Show me at once his figure and his clothing.

If you want to ask about a person who is in foreign parts, conjure this way

> I conjure you by the name Marpikhēl, Pharnimpaēl, Samtōrte and Amiōb; tell me if he is dead or alive, or what is in his mind.

For things to come: If you want to know if something will take effect or not, conjure this way

> I conjure you by the name Santelphōn, Kokhbiel, Retziel and Sarpiel; tell me if such and such thing will take effect.

If you want to ask if an ill person is dead or alive

> I conjure you by the name of Sargile, Ompeniel, Letziel and Ramatziel; tell me if he is alive or dead.

If you want to ask about a treasure

> I conjure you by the name [f. 38v] Nouriel, Mathniel, Pekhtha, Bithiel, and Rhaphael; tell me where there is treasure.

If you want to learn the secrets of a woman or a man, conjure this way

> I conjure you by the name Taxouziel, Abesabeēl, Agērakhkiēl and Mekisamiēl; tell me what they did and what they will do.

When you want to banish them

> I asked what I wanted. Go in peace. When I conjure you again, come eagerly. I conjure you by the holy angels Tisizaēl, Mikhaēl; do not harm this boy or me, neither at daytime nor at night.

[Image of the circle][See Figure 32]
[In the center:] The place of the boy or apprentice, and of the magister.
[Around the circle, beginning from the top:] Adōnai, Elōi, Mōthai, Tetragrammatos.

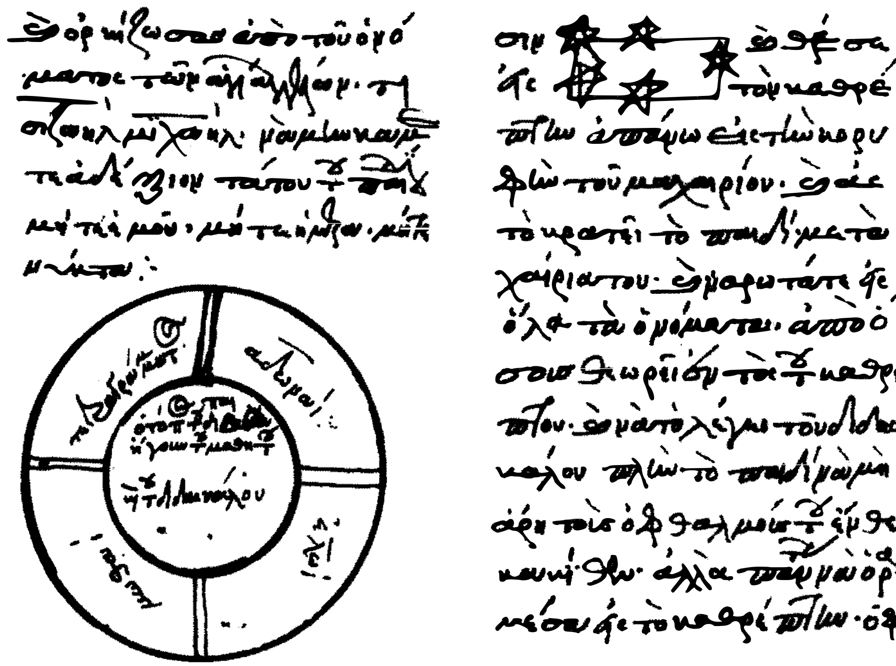

Figure 32: Harleianus 5596, f. 38v. The circle of the art for the water pot divination. The rectangle of the art for the mirror divination appears in the next column.

Another divination, by means of a mirror

You must find a clean, virgin and literate boy, eight years old. Take a black handled knife and a mirror, and go to a private place without being seen. Trace the similitude of a grave on the ground with the knife, and draw pentagrams around it. Then, thrust the knife into the center [image of the rectangle of the art]. Place the mirror at the top of the knife and let the boy hold the knife with his hands. The boy must ask the names of every spirit he sees in the mirror, and report to the magister. The boy must not look here and there, but stare into the mirror. Whatever [f. 39] the master says, the child has to repeat it.

Beginning

> Zēra, Zēra, Zēra, Zamara, Zamara, Zamara, Phiate, Phiate, Phiate, Zētō, Zētō, Zētō, Amen, Amen, Amen. O Lady, queen Sympilia, the magister commands you by these names, by Anekpheneto, and by the virginity of this boy, to change this mirror, to make it black, red and yellow. Let

there be a public road inside it. Let there come the lame horseman, the cook, so that I can see him.

When he comes

Cook, the magister commands you to send your servant up to the highest mountain, from wherever he may be, in order to bring here three good lambs.

He leaves and he returns.

Petition

Cook, the magister commands you to slaughter them, collect their blood in a golden cup, drink it and rejoice. Moreover, to flay them, grill some of them and cook the rest.

Petition

Cook, the magister orders you to bring golden seats, a table, a tablecloth, silver cups, fine bread, fine wine, and place them on the table to be ready.

Petition of the magister and confirmation of the boy

Cook, the magister commands you; let there come the Lady, queen Sympilia, together with her people. Let them take their seats, eat, drink and rejoice.

And when the boy sees that they did as said and they finished their meal, recite:

O Lady, queen Sympilia, the magister commands you to send your servant to Solomon the king at Lakedaimonia, in order to take the book that is nailed by steel and sealed with the trigram. Let him bring it here, in order for you and your lords to take an oath, with good will, faithfully and truly, that they will tell me the truth in whatever I may ask them.

And when they take the oath, let the boy [f. 39v] look carefully and continuously into the mirror, and let the magister ask for a full description of what happens there. The boy answers according to what he sees in the mirror. Then the magister recites:

> O lords, <I conjure you> by the oath you took and by the judgment you will be judged; tell me the truth.

Then, ask what you want. If you succeed the first time, it is good. But if you fail, start again from the beginning, and you will succeed. Do this until the third time. The boy must be clean and it must have a good sight. Recite:

> Go in peace, each one of you to your own dwelling, and come back whenever I invoke you again.

Let the boy rise, take the mirror, and erase the figure with the pentagrams.

Another procedure of the same<operation>[1]

Similarly, let a clean virgin boy sit in front of a bottle, scrape <the smudge> from the bottom of a frying pan, mix with oil, anoint the boy's palm, and say these words seven times: Nakhpiel, Nakhtiel, Khatmēn, Ermēn. [f. 41v]

<Angels and demons of each day>

[1]Under this general title, a fragmentary version of the bottle divination is cited.

On Sunday	*Sun*	
1st hour	angel Mikhaēl	and demon Autodyo.
2nd hour	angel Arphanai	and demon Ornai.
3rd hour	angel Pelouēl	and demon Pērathoui.
4th hour	angel Ēththaēl	and demon Silidō.
5th hour	angel Piel	and demon Siteos.
6th hour	angel Iōouph	and demon Zadiphōr.
7th hour	angel Pel	and demon Manēr.
8th hour	angel Ioran	and demon Osmie.
9th hour	angel Katiēl	and demon Piēz.
10th hour	angel Bidouēl	and demon Tarat.
11th hour	angel Idoēl	and demon Nistik.
12th hour	angel Sanaēl	and demon Piliour.
13th hour	angel Opseēl	and demon Isstos.
14th hour	angel Saraēl	and demon Opios.
15th hour	angel Lisiel	and demon Nikōn.
16th <hour>	angel Naououēl	<and> demon Nintiaph.
17th hour	angel Ormiēl	<and demon> Orax.
18th hour	angel Pelēl	and demon Asēns.
19th hour	angel Iaēl	and demon Synopigos.
20th hour	angel Ēthiēl	and demon Araps.
21st hour	angel Thamniēl	and demon Tartaroēl.
22nd hour	angel Bradaēl	and demon Mekhmeth.
23rd hour	angel Alēnos	and demon Methridan.
24th hour	angel Iōn	and demon Phrodrinos.

On Monday	*Moon*	
1st hour	angel Gabriēl	and demon Mamounas.
2nd hour	angel Phasaphaēl	and demon Skolion.
3rd hour	angel Pinoel	and demon Thetodoph.
4th hour	angel Kopiel	and demon Arban.
5th hour	angel Keleēl	and demon Azan.
6th hour	angel Kariēl	and demon Memakhth.
7th hour	angel Mnēdiēl	and demon Skamidinos.
8th hour	angel Ezeēl	and demon Gerphan.
9th hour	angel Iōēl	and demon Giram.
10th hour	angel Sinaēl	and demon Mektimanas.
11th hour	angel Skenaēl	and demon Mexiphōn.
12th hour	angel Rhokhaēl	and demon [f. 42] Outolokh.
13th hour	angel Pseēl	and demon Nyktidōn.
14th hour	angel Tipidōēl	and demon Ouistos.
15th hour	angel Akētoēl	and demon Kasiereph.
16th hour	angel Oorgaēl	and demon Kysiepotos.
17th hour	angel Rhomatiēl	and demon Apophaēl.
18th hour	angel Serpidōn	and demon Niokhel.
19th hour	angel Ētiton	and demon Ētouros.
20th hour	angel Metabiēl	and demon Siriton.
21st hour	angel Kabaēl	and demon Phrinaphe.
22nd hour	angel Ēkoniēl	and demon Kanops.
23rd hour	angel Genēkiēl	and demon Euknitiēl.
24th hour	angel Kronitiēl	and demon Arkidōd.

On Tuesday	*Mars*	
1st hour	angel Samouēl	and demon Lithidos.
2nd hour	angel Kasaēl	and demon Kanistōn.
3rd hour	angel Phirpheēl	and demon Maithoth.
4th hour	angel…[1]	
<5th hour>		
<6th hour>		
<7th hour>		
<8th hour>		
<9th hour>		
<10th hour>		
<11th hour>		
<12th hour>		
<13th hour>		
14th hour	angel Patiēl	and demon Skonin.
15th hour	angel Pertan	and demon Prophi.
16th<hour>	angel Salpiel	and demon Akhlitōn.
17th hour	angel Abaēl	and demon Orian.
18th hour	angel Stratiēl	
19th hour	angel Opadouēl	and demon Todidedos.
20th hour	angel Karniēl	and demon Tephraēl.
21st hour	angel Methaēl	and demon Iaran.
22nd<hour>	angel Steroēl	and demon Rhakidōn.
23rd<hour>	angel Esmouēl	and demon Ērgatige.
24th hour	angel Rhoutziēl	and demon Gisaor.

[1] At this point the scribe notes "Text is missing here, till the 13th hour, after which it continues."

On Wednesday	*Mercury*	
1st hour	angel Ourouēl	and demon Loutzipher.
2nd hour	angel Arakiēl	and demon Goukoumon.
3rd hour	angel Miephiēl	and demon Eistierix.
4th hour	angel Trosiēl	and demon Mēdikit.
5th hour	angel Khertosiēl	and demon Gtataphid.
6th hour	angel Sphitzioēl	and demon Skitogiri.
7th hour	angel Oulodias	and demon…
8th hour	angel Kalphael	and demon Karatan.
9th hour	angel Skytokyēl	and demon Miag.
10th hour	angel Tiroēl	<and demon> Gitzar.
11th hour	angel Miel	and demon Pnidōr.
12th hour	angel Kharakiēl	and demon Tablas.
13th hour	angel Driēl	and demon Taxpon.
14th hour	angel Sidriēl	and demon Ophetēs.
15th hour	angel Laerpiēl	and demon…
16th hour	angel Maroēl	and demon Blekyn.
17th hour	angel Kortaēl [f. 42v]	and demon Blemēn.
18th hour	angel Kapeēl	and demon Khirōt.
19th hour	angel Pēraniēl	and demon Ephipas.
20th hour	angel Satanaēl	and demon Akaēl.
21st hour	angel Katzaēl	and demon Loginar.
22nd hour	angel Louliēl	and demon Pharai.
23rd hour	angel Saltaēl	and demon Rhoustat.
24th hour	angel Gabtel	and demon Opnax.

On Thursday	*Jupiter*	
1st hour	angel Rhaphaēl	and demon Melpiphron rule.
2nd hour	angel Periphrel	and demon Okhlor.
3rd hour	angel Isphraēl	and demon Oniros.
4th hour	angel Kaliēl	and demon Thaphōt.
5th hour	angel Glōssas	and demon Tzippat.
6th hour	angel Imeēl	and demon Amir.
7th hour	angel Khariēl	and demon Outaēl.[1]
<8th hour>		
9th hour	angel Emiseēl	and demon Ergotas.
10th hour	angel Dalboth	and demon Azouboul.
11th hour	angel Khartoēl	and demon Aplēx.
12th hour	angel Klouphar	and demon Sigos.
13th hour	angel Siotiēl	and demon Emodias.
14th hour	angel Bokyēl	and demon Ooukh.
15th hour	angel Semoēl	and demon Monikonet.
16th hour	angel Oriatos	and demon Kopinos.
17th hour	angel Khēmeril	and demon Kaite.
18th hour	angel Orphaēl	and demon Lastor.
19th hour	angel Kydouēl	and demon Epios.
20th hour	angel Paēl	and demon Nierier.
<21st hour>		
22nd hour	angel Sarsaēl	and demon Oualielō.
23rd hour	angel Kondarke	and demon Galiel.
24th hour	angel Kyrdipol	and demon Lior.

[1] The 8th and 21st hours are missing.

On Friday	*Venus*	
1st hour	angel Agathoēl	and demon Gouriēl rule.
2nd hour	angel Idouēl	and demon Bizouk.
3rd hour	angel Philoēl	and demon Zorzorath.
4th hour	angel Kakeenikel	and demon Rhariōph.
5th hour	angel Ekriroēl	and demon Ermag.
6th hour	angel Kermaniron	and demon Krodalos.
7th hour	angel Aniel	and demon Tabtalios.
8th hour	angel Mereēl	and demon Thapnix.
9th hour	angel Tophatiēl	and demon Elisem.
10th hour	angel Symitouēl	and demon Amikh.
11th hour	angel Kyēl	and demon [f. 43] Altidōn.
12th hour	angel Otraēl	and demon Ephorit.
13th hour	angel Rhoudiēl	and demon Stratiget.
14th hour	angel Rhoudiel	and demon Anthēros.
15th hour	angel Thēkeēl	and demon Pixitor.
16th hour	angel Glykidōk	and demon Aprix.
17th hour	angel Psōlmaton	and demon Niphōn.
18th hour	angel Staphiliēl	and demon Atrikh.
19th hour	angel Deaukon	and demon Limer.
20th hour	angel Asphrodēl	and demon Mylin.
21st hour	angel Tetilol	and demon Kapnithen.[1]
<22nd hour>		
23rd hour	angel Gorgeel	and demon Takhmnan.
24th hour	angel Poliōn	and demon Ounipheritousz.

[1]The 22nd hour is missing.

On Saturday	*Saturn*	
1st hour	angel Sakipiēl	and demon Ēliditōr rule.
2nd hour	angel Saliēl	and demon Lirik.
3rd hour	angel Besaēl	and demon Spondōr.
4th hour	angel Abaēl	and demon Kēriam.
5th hour	angel Giel	and demon Nikem.
6th hour	angel Rhetaēl	and demon Kirie.
7th hour	angel Pelaphiēl	and demon Synigērōm.
8th hour	angel Samōsan	and demon Ephios.
9th hour	angel Platanix	and demon Thonios.
10th hour	angel Kapounēl	and demon Gorgopios.
11th hour	angel Marnikhaēl	and demon Stelpha.
12th hour	angel Altekharix	and demon Kytos.
13th hour	angel Arniēl	and demon Siar.
14th hour	angel Berbiēl…	
15th hour	angel Golgiēl	and demon Argētan.
16th hour	angel Sanipiēl	and demon Apomios.
17th hour	angel Bekharaēl	and demon Gnōtas.
18th hour	angel Apiaēl…[1]	
<19th hour>		
<20th hour>		
<21st hour>		
<22nd hour>		
<23rd hour>		
<24th hour>		

Table 13: *The angels and demons of the hours, according to Harleianus 5596.*

[1]The rest are missing.

The hours of the Moon <on Monday>		
1st hour	Moon rules	it has angel Gabriē and demon Mamonas.[1]
2nd hour	Saturn	for sickness.
3rd hour	Jupiter	for opening a workshop.
4th hour	Mars	for preventing working.
5th hour	Sun	begin to sell.
6th hour	Venus	for interceding to a dealing.
7th hour	Mercury	for going on a journey.
8th hour	Moon	for working at night.
9th hour	Saturn	do nothing.
10th hour	Jupiter	for setting up a [f. 43v] business.[2]
<The hours> of Monday, at night		
13th hour	Venus	rest.
14th hour	Mercury	for profit.
15th hour	Moon	for merchandise.
16th hour	Saturn	do not work on anything.
17th hour	Jupiter	for hindering.
18th hour	Mars	do nothing.
19th hour	Sun	Start plans.
20th hour	Venus	do not work on anything.
21st hour	Mercury	move and stir affairs.
22nd hour	Moon	begin plans form early morning.
23rd hour	Saturn	do not work on anything.
24th hour	Jupiter	open your workshop.

[1]The scribe here confused this list with the previous one.
[2]The 11th and 12th hours are missing.

<The hours of> Mars, on Tuesday		
1st hour	Mars	for war and victory.
2nd hour	Sun	for taking loot.
3rd hour	Venus	for displaying your <military> skills.
4th hour	Mercury	go to war.
5th hour	Moon	to make a nocturnal <battle>.
6th hour	Saturn	be extremely careful.
7th hour	Jupiter	give thanks.
8th hour	Mars	ask for aid.
9th hour	Sun	do whatever you want.
10th hour	Venus	do mighty deeds.
11th hour	Mercury	for making excuses.
12th hour	Moon	for stirring your work.[1]
<The hours of> Mercury, on Wednesday		
1st hour	Mercury	for invisibility and for children.
2nd hour	Moon	for resting and cheering.
3rd hour	Saturn	do nothing.
4th hour	Jupiter	for practicing alchemy.
5th hour	Mars	for revealing secret things.
6th hour	Sun	for contemning at noon.
7th hour	Venus	for dominating a woman.
8th hour	Mercury	for the decision of a tribunal.
9th hour	Moon	for cohabiting with a woman.
10th hour	Saturn	be careful.

[1] The hours of Tuesday night are missing.

11th hour	Jupiter	begin whatever journey you want.
12th hour	Mars	do nothing.[1]
<The hours of> Jupiter, on Thursday		
1st hour	Jupiter	for healing men and animals.
2nd hour	Mars	useless.
3rd hour	Sun	for appearing before a king.
4th hour	Venus	for appearing before a lady.
5th hour	Mercury	for the learning of rhetoric.
6th hour	<Moon>	for reconciling with your enemy at noon.
7th hour	Saturn	be careful.
8th hour	Jupiter	blessed start.
9th hour	Mars	cause jealousy.
10th hour	Sun	beneficial for everything.
11th hour	Venus	for women.
12th hour	Mercury	for craftiness. [f. 44]
<The hours of Thursday> at night		
13th hour	Moon	for success.
14th hour	Saturn	useless.
15th hour	Jupiter	for every kind of healing.
16th hour	Mars	for hunting.
17th hour	Sun	for healing a king.
18th hour	Venus	for healing a lady.
19th hour	Mercury	for doing what you want.
20th hour	Moon	for nocturnal affairs.
21st hour	Saturn	useless.

[1] The hours of Wednesday night are missing.

22nd hour	Jupiter	do whatever you want.
23rd hour	Mars	the same.
24th hour	Sun	for the decision of a tribunal.
	<The hours of> Venus, on Friday	
1st hour	Venus	for causing love.
2nd hour	Mercury	for matchmakings.
3rd hour	Moon	good for selling.
4th hour	Saturn	obstacles of love.
5th hour	Jupiter	for decrees and for conversations.
6th hour	Mars	for causing jealousy in love.
7th hour	Sun	good hour, beneficial for love.
8th hour	Venus	good for love.
9th hour	Mercury	for secret messages.
10th hour	Moon	good for everything.
11th hour	Saturn	useless.
12th hour	Jupiter	for making agreements.
	<The hours> of Friday, at night	
13th hour	Mars	for matchmakings.
14th hour	Sun	for binding couples with spells.
15th hour	Venus	for binding someone with love spells.
16th hour	Mercury	to send dreams of love.
17th hour	Moon	good hour.
18th hour	Saturn	for sending messages and dreams of hatred.
19th hour	Jupiter	good for plans.
20th hour	Mars	do nothing.
21st hour	Sun	good.

22nd hour	Venus	good for love.
23rd hour	Mercury	make a start.
24th hour	Moon	for restraining (love).
<The hours of> Saturn, on Saturday		
1st hour	Saturn	bad hour.
2nd hour	Jupiter	for harming someone.
3rd hour	Mars	for setting up an enchantment.
4th hour	Sun	for fighting against lords.
5th hour	Venus	for making a couple hate each other.
6th hour	Mercury	for finding a treasure.[1]
<The hours of the Sun> on Sunday		
1st hour	Sun	begin an address.
2nd hour	Venus	begin praying.
3rd hour	Mercury	for sending dreams.
4th hour	Moon	for casting binding spells.
5th hour	Saturn	useless.
6th hour	Jupiter	for harming someone.
7th hour	Mars	[f. 44v] for making retribution.
8th hour	Sun	joyous for everything.
9th hour	Venus	for sending dreams.
10th hour	Mercury	for teaching.
11th hour	Moon	for success.
12th hour	Saturn	be careful.[27]

Table 14: Talismans attributed to the planetary hours, according to Harleianus 5596.

The end.

[1] The rest are missing.

[f. 49v] <*An electional astrology passage concerning the position of the Moon in the Zodiac*>

When the Moon is in *Aries*, it is good for speaking in gatherings, because your requests will be fulfilled.

When it is in *Taurus*, it is good for fighting opponents, because you will win over them. It is good for travelling by sea. This is also good when the Moon is in *Gemini*.

When it is in *Cancer* do not travel by sea; but you may travel by land. Write what you desire, and it will be fulfilled.

When it is in *Virgo*, it is good for hunting; do anything you want, but only by land.

When it is in *Leo*, it is good for meeting with officials, but only at your place.

When it is in *Scorpio* and it happens to be the first day of the Moon, do not go out to walk. It is bad and you will not return. But if it happens to be the second day of the Moon, you will return only after you have suffered a lot.

When it is in *Sagittarius*, it is good for buying weapons and for speaking before lords.

When it is in *Pisces*, it is good for buying, [f. 50] selling and the similar.

When it is in *Capricorn*, do not work at all, because it is not profitable for you.

Do all these actions with a humble heart, reciting the Tersanctus[1] and the other chants.

How to make the inks

Make the ink of Saturn at the day and hour that this planet rules. Mix maidenhair fern seed, unburned sulfur, red squill and gum Arabic, grind them all together and make an ink at the day, hour and month that Saturn rules.

<The ink> of *Jupiter*: Similarly, make the ink of Jupiter at the day, hour and month that this planet rules. Take lapis lazuli, a little birthwort, fish gall and plum tree gum, grind, mix and make it.

<The ink> of *Mars*: Similarly, make the ink of Mars at the day, hour and month that this planet rules. Take cinnabar, alkanet, gum, common plantain, and olive tree gum.[2] Grind, mix and make an ink.

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[1] A short standard hymn of the Mass in most of the Eastern Orthodox, Oriental Orthodox and Catholic Churches: "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us."

[2] The text seems to be corrupt, so this reading of the ingredients is uncertain.

<The ink> of the *Sun*: Similarly, make the ink of the Sun at the day, hour and month the Sun rules. Take gold dust - that is to say take very fine particles of gold - with a little mercury, the juice of knotgrass that is the herb of the Sun, a little watercress and Arabic malachite. Write where it is needed.

<The ink> of *Venus*: Similarly, make the ink of Venus at the day, hour and month that this planet rules. Take the blood of a dove, saffron, rose water, mandrake and pure musk, grind, mix and make an ink.

<The ink> of *Mercury*: Blood of a male turtledove, pure beeswax,[1] radish, corrosive sublimate, a bit of peony, blood of a wild rooster and the juice of buckshorn plantain. Grind, mix and make an ink.

<The ink> of the *Moon*: Similarly, the ink of the Moon is made at the day, hour and month the Moon rules. Take the juice of celery,[2] agaric, camphor and the blood of a hare, grind and make an ink.

<The herb of Saturn>

[f. 50v] The herb of Saturn is called daffodil, and it has miraculous powers. Uproot it when this planet rules, on Saturday, while reciting the prayer of Saturn to the ruling angel.

After you uproot it, take one grain[3] from the top of the herb and carry it with you; you will never be subject to injustice by a foul judge.

Wrap one grain from the root in a he-goat's skin, bind it on your arm, and you will not be afraid of robbers on your way, because they will worship you as a god.

Take one grain from the root and wrap it in white silk, together with small portions of houseleek and mandrake. Find a white rooster, hang them on his neck, take him to a place where you suspect there is a treasure hidden, and follow him. He will hoe the ground and, if the treasure is not far, he will stop and start crowing, thus revealing the place.

Take seven grains of the herb and one grain of pure musk, and mix them. Give them to a person suffering from the falling sickness; if he drinks the mixture seven times, he will be cured; because if the root is taken internally, it cures the epileptic.

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[1]The word is corrupt. However, beeswax is the ingredient that appears in the five other versions of this recipe.
[2]The reading is uncertain.
[3] The Byzantine units of mass mentioned in the texts are the *litra* or pound (= 320 grams), the *ouggia* or ounce (= 26.7 grams), the *exagion* (= 4.44 grams) and the *kokkos* or grain (= 0.046 grams).

If you want to know the secrets of a person when he is sleeping, place it at his head, and he will confess whatever he did.

If someone has a headache, take some of the leaves, grind them, mix them with rose water, anoint his head and he will be cured.

If someone suffers from dysentery, take half an *exagion* of its seed and mix it with coral – let it be ground. Let him eat, and he will be cured.

If someone is possessed by a horrible demon, take some of the seed together with purple nut sedge, grind them, and let him drink with wine three times. Let him also carry some of the root and the seed, and he will be cured.

If someone is tormented by the demon named Onoskelis,[1] take some of the root and the seed, wrap it in donkey's skin, and hang it on his neck. She will not harm him at all.

If someone carries the herb, the dogs will never bark at him.

If someone anoints his face with the flowers, he is protected from contaminations.

If someone anoints his face with the leaves, he is protected from the evil eye.

And if you uproot it at the hour of the dominating angel reciting the prayer of the angel, you will be amazed.

<*The herb of the Sun*>

The herb of the Sun is called *augia*. It can be found at night, when it shines as a light from far away. It can be discovered by a silken sieve *arsēmiou*, a bow and an arrow. You must uproot it at the hour that the Sun rules, reciting the prayer to the angel. This herb turns its upper part towards the Sun. It is called *opousasōlēs*[2] by the Francs.

It has this virtue: Take the whole herb, go to a place where a treasure is hidden, stand upon it and do not move. Wrap it in a white piece of cloth with frankincense, hold it in your right hand and stand where the money is. The place will open and you will see what is hidden. Mark this place.

Wrap the flowers and the fruit [f. 51] in a cat's skin and bind them on your arm. It will grant you love and peace with everybody. And you will gain much love from kings and officials.

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[1] In Greek, "the ass legged one." According to the *Testament of Solomon*, she is a beautiful female demon with the legs of a mule. She can copulate with men and sometimes she strangles them.

[2] Read '*herba solis*' or 'girasole' instead.

MS Vindobonensis Phil. Gr. 108

[f. 363]<*Crystal stone divination*>

Take a crystal stone, give it to a boy, let him hold it opposite the rays of the Sun <at dawn>, and let him recite:

> Christ, <of> Nazareth, the king of the Jews.

You must recite seven times at the boy's ear:

> On, Adōnai, Sabaōth, Iel, Elōi, Sapher, Emanouelen, Alpha, I pronounce to you here the holy names of Christ, and I beg you to send the thief to this boy, in order to see him and to recognize him.

Let the boy hold the stone opposite the rays of the Sun and look at it carefully, and he will see.

<*Divination by means of an egg*>

Take a black hen's first egg, born on Thursday, and put it in olive oil from dawn till noon. Take it out of the oil and go to a quiet, private place, under the burning Sun. Fix the egg against the Sun's rays and say:

> I conjure you, egg, by the true God, by the living God, by the holy God that reigns over everything, give me your grace and show me the utmost truth concerning anything I will ask you.

Name what you want, and **you will see it. Do this divination**[1] during the New Moon.

<*Copper bowl divination*>

Take a copper bowl and write underneath it, on its bottom: Tzetetrel. Take also nettle root and write upon it: Tzetetrel. Put the root in the copper bowl that is filled with water. Give it to the boy, let it hold it, and he will see whatever he wants.

[1] Bold indicates encoded text.

[f. 363v] <*Divination by means of a basin, a kettle and a glass*>

Trace a perfect circle on the earth. Place a basin within the circle, and a copper kettle, not plated with tin, in the basin. Let the kettle be upside down. Then, take a clean glass cup, fill it with water and pour in a little oil, until the water is covered. Place it upon the kettle that is turned upside down. Then, let a pure and virgin child, male or female, ten years old at most, sit within the circle, facing towards the East. Before this, you must give him a yellow cloth, in order for him to hold over his cheeks, forehead and elbows. This is to say, the child must not think of another thing, nor must he look at other things, but only at the glass cup that is placed on the kettle within the basin. Then, you must do as follows: When the child is seated as mentioned, his attention fixed at the glass cup, you must stand by his left side, and whisper these names at his left ear:

Mpaataag, Maaekh, Maakhaakh, Kykilon, Kykylon, Kykylon.

Then, the child will see four shiny men in the middle of the basin, and they will tell him whatever you want to know. The child must have blue eyes and also be prudent and smart enough to act in this manner with regard to the appearing men. If they appear, it is good. If they do not appear, you must go to the right side, recite the aforementioned names at the child's ear, and they will appear. You have to be pure from every contamination. [f. 364]

<*Evocation of the Lady of the Mountains*>

At the first of August put honey and pine kernels in a bowl, take various colored silken pieces of cloth and write the following words on a parchment: Linōmō, Kouōrō. Take all these things and **go to a mountain** at the same day. Place them on a firm rock **at noon and hide**. The Lady of the Mountains will come and say: "Who did this good thing to me?" Then respond and say: "I did so, and I want such and such a thing." She will say: "Go, and may your wish be fulfilled."

Make a gimp from the silken pieces of cloth and hang it on the neck of your horse. Moreover, write on a parchment the word "wind slayer" and tie it on its right foreleg. On the left foreleg, write "high-flying eagle". On one of the hind legs, write "victory", and on the other one, write "power". Make them as talismans and hang them as I say. The horse will run like an eagle.

Water pot[1]

At the hour of the Sun and Leo, **after being pure for eight days, take a virgin boy and a new water pot. Fill it with rain water, go to a clean place without speaking to anybody and without turning back**, and place it on a stone. Let the boy kneel - **his knees must be bare** - his head being uncovered. Cover his head with a red cloth. Light three candles at a distance of three spans of each other. Cense the water pot and the place, and put a silver coin in the water pot, together with vine wood and a living magnet. Trace a circle around the boy and recite these names, O magister, over the boy and the water pot.

> Atzam, Tzoalakoum, Gēamai, Satzynē, Kalesainēs, Ton, Tapēmas, Taphydou, Ēlylpē, Syltan, Gialoti, Mbalopim, Thara, Pakhakhēsēsan, Sylbakhama, Mousamoukhana, Araga, Rhase, Rhagana, Obras, Oubargoras, Tzoupa, Biapokhal, Tambalakhakēm, Pakhakhimatzoum, Tou, Ētzana, Baphoutia, Pakhakhi, Tabretous, Nastratie, Pakhakhyelea, Tybalotzē, Ēnkeēka, Parpar, Oumēbras, Khēmatzoum.

Recite these names over the bottle. The boy must stare at the bottle, and not turn here and there. And you, O magister, tell the boy to look at the bottle, and order the aforementioned spirits to come in the bottle.

> By commandment of the living God, by the purity of John the Baptist, by my own power, and by the virginity of this boy, come quickly and tell me the truth in whatever I ask you.

Say also loudly, over the boy's head, "The heavens declare the glory of God" to the end, and "Judge me, O God, and plead my cause." And when you finish them, pause for a while, and then ask the boy if he sees, and he will tell you if he does so. And if he sees one of them, you, O magister, tell the boy to say to him:

> My magister conjures you to bring your company here, as well.

And you, O magister, recite again the aforementioned Psalms over the boy's head. And when he sees another one, conjure them with the first conjuration to go and bring their book, in order to take an oath that they will tell you whatever you ask them, and that they will not leave the place, until they tell you the whole truth. And after they have taken the oath, ask them, and they will answer you anything you ask. If you ask about a thief, conjure again in the name of the living God and by the purity of John the Divine and say the

[1]Under this title, version I of the *Hygromanteia* (water divination) is here described.

aforementioned names, Gara, Rhase, Rhagana, and the following:

> I conjure you by the commandment of the living God, the holy God the mighty God, the true God, who created the heaven and the earth, Alpha and Ō[mega], Beginning and End; by the commandment of God the Father, and the Son and the Holy Ghost, by t e seven gifts of the Holy Spirit, by Adōnai, Eouke, Zarekeie, by Tetragrammaton, by the God of Abraham, Isaac and Jacob, by the God of Moses and by the power granted unto him on mount Carmel, by the God of the prophet Elijah, by the grace granted unto Elisha, by the milk that our Lord Jesus Christ suckled from the most holy Mother of God, by God that cast you out of the heavens, by the power of your four and twenty Elders, by the power of the magister and by the virginity <of this boy>, tell me the truth.

Tell the boy to recite aloud this conjuration towards them. And let you recite the aforementioned psalms over the boy's head.

MS Parisinus Gr. 2419

[f. 140v]

Procedure for consecrating a skull, by Hēliodōros

Take an old human skull, wash it in pure water for three nights, wrap it in a clean piece of cloth, go to a meeting of three roads, and write these names on its forehead: Mpouak, Sariak, Loutzēpher. Then, [f. 141] take a rib from a hanged man, make a hoop with it, place the skin of a black cat inside the hoop, put the skull over the skin and recite these words.

> I conjure you names that are written on the skull's forehead, show me and tell me the truth regarding whatever question I may ask.

Then, leave the skull and go in peace. And when the roosters start crowing, come back and take it. You must keep it secret from everybody. When you want to ask it, fast for three days; do not taste even bread and water. Ask it during night, and it will answer anything you want.

[f. 199] *Water divination*[1]

Use a kettle to take water from a spring that never dries, at evening, after sunset, without speaking to anyone. Fast and keep yourself pure during this day, which must be the day of Mercury. Pour the water into a clean bowl of golden color and leave it outdoors for one night, under the stars and the cloudless sky. Write the question that you want to ask around the bowl, with your ring finger. At dawn go back to the water and take a clean mirror with you. Invoke the name of God, place the mirror in the water to a depth of one finger and say again what you traced with your ring finger. Then, recite the 57th and the 77th Psalms.[2] After this, look at the mirror within the water, and you will see a vision about your question. [f. 218]

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[1]This is version II of the water divination, repeated in the same manuscript in f. 249, under the title *Another divination.*

[2]Psalms 58 and 78 (KJV) respectively.

<Introduction>

Pay attention, my dearest son Rehoboam, to the details of this art of mine, your father Solomon. By means of this <art> you will learn about the hours of the astronomical art, the times when each planet rules, as well as the virtues of each planet.

<Talismans attributed to the seven days of the week>

Saturn rules on Saturday, at the first hour. This hour is useful for harming a person and acting against one's enemies; also, for the questioning of spirits in a bottle, for actions related to treasures and for educating children.

Jupiter is useful for actions related to bravery, for being glorified by people, for the destruction of sorceries, for hunting any game and for healing people.

Mars is useful for making a parchment talisman in order not to be in danger during war. It is also useful for fighting with knives and blood-letting, as well as appropriate for courage and for every kind of fight.

The *Sun* rules the first day. It is useful for making a parchment talisman and carrying it upon you when you ask a favor from the authorities; also for finding treasures and generally for everything.

Venus is useful for actions regarding a woman's or a man's love, and the similar.

Mercury is useful for wisdom, for metal-working, for actions aiming to one's contact with powerful men, for the dangers of the sea, for subjugating the spirits at a circle, for starting a journey by sea, for buying, for selling, for taking up a public office, for lending things and similar.[1]

You must know that among the seven planets three are beneficial: Jupiter, Venus and the Moon; two are malign: Saturn and Mars; and two are of a mixed nature: Mercury and the Sun.

<Talismans attributed to the twelve signs of the Zodiac>

Aries is useful for making a parchment talisman to carry in the presence of kings, officials and generals. It is beneficial for selling, for learning an art, for asking a gift from a lord or from a friend and for travelling by sea.

[1] The reference to the Moon is missing.

Taurus is useful for making a parchment talisman for friendship at the hour of Venus, for asking a favor from a beloved woman and for harming her, if someone wants to.

Gemini is useful for educating children at the hour of Saturn and for agreements of marriage. It is also useful for making a parchment talisman for beneficial judgments, for speaking with powerful men and for uprooting herbs, at the hour of Mars or Mercury.

Cancer is useful for making a parchment talisman for the help of the possessed, at the hour of Mercury; also, for the destruction of sorceries at the hour of Jupiter.

Leo is useful for slaying one's enemies, for making a parchment talisman against the evil tongue and similar. Also, for making a parchment talisman to carry at war, and for displaying one's skill with the sword.

Virgo is useful for drawing a spirit within a bottle and for interrogating it about a treasure, at the hour of Saturn; also, for speaking with a spirit in the circle and similar.

Libra is useful for intimidating someone and for causing dreams; also, for bringing peace between two enemies and for calming an estranged couple, at the hour of Venus.

Scorpio is useful for destroying one's enemies, for closing down a workshop, for binding and unbinding men; also, for making a parchment talisman in order not to fear enemies.

Sagittarius is useful for making sown fields fruitful. If you hold silver coins during this sign, they will multiply. It is also useful for making someone not to harm <his enemies>, and for making a parchment talisman in order not to fear anyone, but seem great and fearsome.

Capricorn is useful for destroying one's enemies together with their whole families at the hour of Mars. Also for making a parchment talisman in order to make two beloved friends hate each other, at the hour of Saturn.

Aquarius is useful for making a parchment talisman in order not to fear the sea, for calming the sea, and for making a firm bond of love.

Pisces is useful for making a parchment talisman in order to win at dice or similar bets, at the hour of Mercury; also, for rendering one invisible, as well as for practicing water divination, basin divination and the similar.

When you want to do something, you have to be clean and pure, bathed in fresh water, and clad in white and clean clothes. You must also recite the

names of the angels of each planet, in order to subdue the demons that pass at each hour.

<*Angels and demons of the days*>

The *Sun* has five angels: Mikhaēl, Ariēl, Philouēl, Sabriēl and Doniēl. And three demons: Khthonēēl, Arianēl and Opithoua.

The *Moon*, on Monday, has five angels: Gabriēl, Selgiēl, Khariēl, Ephēloēl, Pidykēm. And one demon: Tartaroēl. [f. 218v]

Mars has two angels: Ourouēl and Beiēl. And one demon: Zeberouēl.

Mercury has three angels: Mantouēl, Peltikoēl, Apodokiēl. And one demon: Kharioun.

Jupiter has two angels: Serpēphiēl and Rhaphael. And one demon: Orkiēl.

Venus has three angels: Anaēl, Gathoue and Kērsoēl. And two demons: Sabet and Baltasar.

Saturn has one angel, Ktinotothen, and one demon, Beelzebouēl.

From now on, I give you the instruction of this art for every work

At first you must make the knife of the art, with which you are going to trace all circles and practice all kinds of spirit evocation. It must be constructed as follows: Take a sword or a knife that has brought death. Make a knife from this, the handle being from a she-goat's horn. The blade must be sharp and you must embed it into the handle without using nails. The she-goat must be black. After you have constructed it, keep it without a scabbard and be careful not to cut food or anything else with this. Store it in a secure place.

When you want to make a pen of the art, take the aforementioned knife and go to a mountain with dry reeds. Kneel and say:

> O angels Sabaōth, Adōnaē, Eloē, Tetragrammaton, come to my help.

Then, cut the reed with one strike. Make the pen of the art with the aforementioned knife and store it.

If you want to make a quill from a feather of a bird, pluck it from its wing. The moment you pluck it, say the following:

> Anaē, Aglei, Tetragrammaton, Lord God, come to my help and let everything I will write <with this quill> be effective.

Then, point it and make a quill. Take it, go to a place with running water and

wash it seven times. The water must be fresh. And store it as well.

When you want to make pure and virgin parchment, you must find a male <lamb> or kid that has not suckled yet. Take it and slaughter it with the knife of the art. And while you are slaughtering it, say the following:

> Alēē, Alsēs, Anereton, Iotzeth, Semeimephoraz, Ē Arou, Ē Anarou, Meroukato, Ta, Kata, Adōnaēl, Ē Eou Aou Ēa Tetragrammaton and Sophar, holy name, mighty and dreadful, cleanse from every impurity this skin, so that everything I will write on this will be effective and true.

Then skin it, clean it, wash it in fresh water and <leave it> under the Sun until it is dry. Take it, store it and use it for writing.

If you want to make unborn parchment, take a lamb from the uterus of the animal and do not let it touch the ground. Make a reed knife and skin it with this. While you are skinning it, say the following:

> Mērous, Elos, Holyō, Elou, Albatan, Emanouēl, Adōnaē, Edēon, Agaireon, Gatēlmoniō, Albamane, Tetragrammaton, Salbaōth, Sabaōth, Salbaē, only begotten, first-born angel Adrēēl, come to my help, so that I will be successful [two words not readable].

And after you have skinned it, wash it seven times in fresh water. Then, put it in clean quick lime and hang it under the Sun until it is dry. Then store it.

If you want to use the blood of a bat, take the bat in your hand and the knife in your other hand, and say the following:

> Arouth, Karatatararōn, Gelman, Gezet, Orkiēl, Sempolamatō, Men, Men, Nimeia, Anoēl, Zeltiphera, Oia, Oia, most pure Lord Adōnai. I conjure you bat, by the aforesaid names, in order to keep your grace in your blood, so that everything I will write will be effective and true.

Then slaughter it and put the blood in a glass vessel. Write whatever you want. And bury the bat in the earth.

If you want to write with the blood of a swallow, do the following. Take the swallow and say:

> Angel Adōnai, come to my help.

Then slaughter it with the knife of the art, and store the blood as you stored the bat's blood.

If you want to write [f. 219] with the blood of a dove, take the dove and say as follows:

> Elōē, Elōtiton, Mikhaēl, help me in what I want.

Then, slaughter it and use.

If you want to write with the blood of an ox or sheep, take the knife and the animal, and say as follows:

> Lamek, Santaē, Theophēlos, come to my help in this action.

Then, slaughter it and take the blood as before.

If the instruction says to make an image with virgin wax, let the wax be from a white honeycomb from a beehive, but without honey. Place it in a church until the mass is celebrated three times. After the masses are celebrated, say these names:

> O angel Adōnaē, Elōē, come, come to my help, Agla, Aglaē, Elbaē, Pollais, Albanaē, Ophnaē, Elēmouēl, Eloche, grace of prudence and paraclete of wisdom, Pēsmēel, Anaton, Anērēnēton, Semmephoras, Iostal, Anaanimē, Gererion, almighty name, Alēluiah, God, God, Phēlos, God, Dotos, Theēdomas, Phēriōn, Allōn, Elōn, almighty Son, who gave the law to Moses, hear me and make this thing that I will fashion with this wax, to be successful and effective.

Then, knead the wax and fashion the image that the instruction says. You will be successful. But without all these, it will be futile and useless.

If <the instruction> says to make something with clay, do as follows. The clay must be from a river. When you go to collect it, walk into the river contrary to its flow, until you find a pure place. Then, take <some clay> with your right hand and say the following:

> I conjure you earth, serve me, in the name of the angel Sarēraēl.

Then knead it and fashion an image, a brick or anything else, and write upon it.

Instruction for the time when somebody must attempt some actions

If you want to make a woman love a man, you must do it when the Moon is waxing. But if you want the opposite, that is to say to make a man love a woman, you must do it on Tuesday, at the hour of Venus. If you want to make a love charm, do it at the first Thursday after the Full Moon. If you want to cause hatred in a couple, do it at the first Wednesday after the Full Moon. For power, work at the first Wednesday of the New Moon. For an operation concerning an art, work at the first Monday of the New Moon. For the evil tongue, work at the first Sunday after the Full Moon. If you want to

make a great lord love you, work at the first Sunday after the Full Moon, at the hour of Jupiter. If you want to make a noble lady love you, work at the first Sunday of the New Moon, at the hour of Venus. If you want to speak with spirits, do it at the fourteenth day of the Moon, when it is opposite the Sun, at the hour of Mercury, and they will come.

Now we will explain how you are going to succeed in speaking with the spirits and the instructions you are going to follow

At first you must have a linen cloak, as well as a linen tunic and hose (stockings). These signs must be drawn on the hose [signs].[1] And let the outer garment also be white, linen and beautiful. Let it be similar to a woman's dress. And draw the following signs at the collar of the dress, with cinnabar and rose water [signs].

Then, take virgin parchment and make a crown, as it is drawn. Around the crown write these names:

> Agla, Aglata, Aglēē, Aglaoth [two signs] Eloē, Eloi, Eloē, Dēsmoēl, Pantokratōr.

Then, take unborn parchment from a calf, and draw this lamen [image of the lamen] with musk, saffron, cinnabar [...] and rose water. You must bind this lamen on your chest, when you enter the circle. You have to draw this lamen at the fourteenth and a half day of the Moon.

After you have drawn it, start fasting, refraining from meat, wine, olive oil and the similar. Confess all your sins and let the entire day pass in peace. Pray to Lord your God, using the Psalms.

For exactly three days before the fourteenth and a half day of the Moon, you should fast until the rise of the first star. <From then> you should only eat four ounces of bread per day.

Take virgin wax and make a ring. Coat the outer side with virgin parchment, and write the following names with the pen of the art:

> Kōliōn, Sabaōth, Bianēm, Elloa, Sougēō, Akrō.

You must also have gloves for your hands, made of thin leather, and write on

[1]The signs on the garments are not given by Delatte. I did not have the opportunity to examine the manuscript itself, so these signs, as well as the image of the lamen, are not included in the present book.

the place of your palms the following signs...[1]

[f. 249] *Divinatory method by means of a pot and a glass; it is effective*

Trace a circle on the earth, and place a new kettle, not plated with tin, in the center, upside down. Take a glass cup directly from the furnace, fill it with water and pour a little oil, until the water is covered. Then, let a virgin child, male or female, ten years old at most, sit within the circle, facing towards the East, in order to stare at the kettle and the glass cup. You must cover his head with a yellow cloth and he must hold the edges of the cloth, in such a way, that he can see the glass cup only. Let the child sit this way, with his head covered. Whisper the following names at the left ear of the child:

Mpaat, Khaatat, Maakh, Maakhaakh, Kiaoaolor, Kiaoaolor.

Recite these names three times. Then, the child will see five men, and he must greet them. The child must question them and ask them about whatever you want to know. He will receive true answers from them. But if they do not appear, whisper at once the above names three times at the right ear of the child, and you will make them appear. While you are doing this operation, you have to be pure from every contamination.

Another divination

Use a kettle to take water from a certain spring that never dries, at evening, after the sunset, without speaking to anyone. Fast and keep yourself pure during this day, which must be the day of Mercury. Pour the water in a clean bowl of golden color, and leave it outdoors for one night, under the stars and the cloudless sky. Write the question you want to ask around the bowl, with your ring finger. At dawn go back to the water and take a clean mirror with you. Invoke the name of God, place the mirror in the water to a depth of one finger and say again what you said before and traced with your ring finger. Then, recite the 57th and the 77th Psalms. Look at the mirror and you will see a vision about your question. [f. 271]

Concerning water divination[2]

[Image of a circle, similar to the one depicted in Figure 11]

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[1]The signs are missing, as well as the rest of the text. Ff. 219v-233v are blank.
[2]This is version I of the water divination.

[Within the central Pentagram:] The boy.

[Around the square:] Letaia, Kami, Lekhagnō, Gōn, Lekapherei, Apagla, Marialakarinau, Latago, Logam.

[At the door of the square:] East.

[Around the circle:] Adōnai, Sabaōth, Adōnai, Todas, Adōnai, Ame, Adōnai.

[At the door of the circle:] West. At a distance of three feet.

Trace the circle with a black handled knife, cense it, clean it and pray. The gate of the square is situated at a distance of three feet from the gate of the circle. Seal the upper door with the following <names>: Iabaa, Morasa, Mpaōth. And after the boy enters the gate, seal it with these letters: Alpha, Ō[mega], Adōnai.

Figure 33: Parisinus 2419, folio 271. Image of the water pot. From *Anecdota Atheniensia*, p. 495.

At the hour of the Sun and in Leo, after keeping pure for eight days, take a virgin boy and a new water pot. Fill it with rain water, go to a clean place without speaking to anybody and without turning back, and place it on a stone. Let the boy kneel - his knees must be bare - his head being uncovered. Cover his head with a red cloth. Light three candles at a distance of three spans of each other. Cense the water pot and the place, and put a silver coin in the water pot, together with vine wood and a living magnet. Trace a circle around the boy and recite these names, O magister, over the boy and the water pot.

Atzam, Tzoalakoum, Giama, Satzēnēs, Kalesenēs, Ton, Tapēmas, Taphydou, Ēleilpē, Syltan, Gialoti, Balontzēm, Thara, Pakhakhēgisam, Sylbakhama, Mousamykhana, Araga, Rhase, Rhagana, Obras, Outoragoras, Tzoupa,

> Biapiphkha, Tambalakhakēm, Parakhēmatzoum, Tou, Itana, Baphoutia, Pakhakhi, Tanrētok, Nastratie, Pakhakhykhea, Tybalontzē, Ēnkaika, Parpara, Oumēbras, Khēmatzoum. [f. 271v]

Recite these names over the water pot. The boy must stare at the water pot, and not turn here and there. And you, O magister, after reciting the names, say:

> Come, O aforementioned names, by commandment of the living God, by the purity of John the Baptist, by my own power and by the virginity of this boy; come quickly and tell me the truth of whatever I ask you.

Then, recite aloud over the boy's head "The heavens declare the glory of God" and "Judge me, O God, and plead my cause," to the end. And when you finish them, pause for a while, and then ask the boy if he sees. He will tell you if he does so. And if he sees one of them, you, O magister, tell the boy to say to him:

> My magister conjures you to bring your companions here, as well.

And you, O magister, recite again the Psalms over the boy's head. And when the boy sees that the other ones came, conjure them to bring their book, in order to take an oath. And when they bring the book, ask them to place their hands upon it and take the oath. When they have taken the oath, ask them, and they will show you anything you want. If you ask about a thief, conjure again by commandment of the living God and by the purity of John the Baptist to bring the thief. And after they bring him, tell them to write his name and surname. Always recite the names, that is to say Atzam and the following. Then say:

> I conjure you by commandment of the living God, the holy God, the true God, who created the heaven and the earth, Alpha and Ō[mega], Beginning and End; by commandment of the Father, the Son and the Holy Ghost, by the seven gifts of the Holy Ghost, by Adōnai, Eouke, Zare and Yie, by Tetragrammatōn, by the God of Abraham, Isaac and Jacob, by the God of Moses and by the power granted unto him on mount Carmel, by the God of Elijah the prophet and by the power granted unto him, by the God of Elisha and by the God of all the saints, by the milk that our Lord Jesus Christ suckled from the most holy Mother of God, by God that cast you out of the heavens, by the power of your four and twenty Elders, by my own power and by the boy's virginity, tell me the truth.

Tell the boy to recite aloud this conjuration towards them. And let you recite the aforementioned Psalms over the boy's head.

Another water divination or crystal stone divination[1]

Take a crystal stone, give it to a boy, let him hold it opposite the rays of the Sun, and let him recite:

> Christ, [of] Nazareth, the king of the Jews.

Recite seven times at the boy's ear:

> Ōn, Adōnai, Sabaōth, El, Elōi, Sapher, Emanouel, Alpha, I recite you here holy names of Christ, and I beg you to send the thief to this boy, in order to recognize him.

Let the boy hold the stone opposite the rays of the Sun and look at it carefully, and he will be successful. [f. 277]

Whoever wants to do something correctly and effectively, he must recite the prayers of the seven planets before every operation

Concerning Saturn

Saturn has one angel: Ktētoēl; and one demon: Belzebou.

> <*Prayer:*> Lord our God, the great and supreme, who created and fashioned man, the abyss saw you and feared, the living saw you and became lifeless. In His name and by His great power I conjure you, Saturn. By the height of the heaven and by the depth of the sea, by your antiquity and by your pre-eminence I conjure you, Saturn, do not disobey me. I conjure you, Saturn. I conjure you by your coldness, Saturn, who has authority over every harm, who gives treasures and who offers everything. I conjure you again by your following names: Orphōn, Okpē, Tomōn, Ouliob, Berim, Ougran, Sarom, Odēl, Siet, Satad. By the power of these names, grant your grace and your virtue to the work I am going to do at this hour, so that it will be effective and true.

Concerning Jupiter

Jupiter has two angels: Serpereēl and Rhaphaēl; and three demons: Pontēr, Toletor and Orniel.

[1]In fact, it is just the *Krystallomanteia* (stone crystal divination) and it has nothing to do with the water divination.

Prayer: O God, the great, praised and incomprehensible, whose height of divinity is immeasurable, I, the unworthy, beg you and ask the height of your compassion, hear me and make this attempt and the work I want to do, to be highly effective. I conjure you, most valorous and most beneficial Jupiter, by the immeasurable ankle of God, do not disobey me. I conjure you, Jupiter, by the grace of all herbs, to obey me. I conjure you, Jupiter, by your hosts, by your valor and might, by your miraculous virtues and by your following names: Misthan, Misaou, Alou, Signō, Pelkhaoul, Aabōn, Desoude, Azaēr, Mērōn. By your above great and valorous names, grant your grace and your virtue in the work I am going to do, so that it will be effective and true.

Concerning Mars

Mars has one angel: Magouēl; and two demons: Khalēb and Silouam.

Prayer: O Lord, powerful and mighty, whose anger dries the bottom of the sea, whose powerful glance breaks mountains, the mountains feared you, the abyss was terrified by you and every choir of angels worshipped you. In your name, my Lord, I, your servant, conjure, by the power of your kingdom I take courage, and I attempt every work. I conjure you, bellicose Mars, by the heart of the mighty lion, and by the burning of fire, to obey me. I conjure you, Mars, sanguine and daring, by the air, by the earth and by the centre of the earth, to obey me, you who rejoices in calamity and despises happiness. I conjure you by Him, whom you and every planetary creation fears, and by your following names: Eoula, Asēr, Pēoēroth, Albanaēl, Ēder, Omēr, Omyr, Skonaroth, Kalēnos, Almanath. In your above names, grant your grace and your virtue to my present work, so that it will be effective and true.

Concerning the Sun

The Sun has five angels: Mikhaēl, Oriel, Philouel, Sauriel and Doniel; and three demons: Thoniel, Arianēl and Pēthouanos.

Prayer: In the name of the almighty and supreme God, <I conjure> you lord Sun, the illuminator, the maker of day, the king of all stars, the begetter of human vision and the sleepless eye of heaven. O Sun, who nurtures and causes the herbs and the trees to bear fruit, who adorns the whole world with majesty, who banishes adversities and dark things, and who divides the beautiful things from the ugly ones; O Sun,

the embellishment of the priceless things, the beauty of the pearls, gold and precious stones, the majesty and the glory of the kings, and the desire of judges; I conjure you, Sun, lord Sun, inconceivable, incomprehensible, who sees the powers of heaven and understands the splendors of the Supreme God. I conjure you, candle that burns before God Sabaōth, do not disobey me. I conjure you by your following names: Pēthakou, Dēriel, Sina, Omadoēl, Liarophar, Phrikout, Elpel, Kadōn, Adraphor, Eiēmēn, Tōnalianos, Gararouēl. By your above names, grant your grace and your virtue to my present work, so that it will be effective and true.

Concerning Venus

Venus has two angels: Anaēl and Kyrsoēl; and three demons: Babet, Baltasar and Protētzēkator.

Prayer: In the name of the supreme and most desirable God, <I conjure> you, most beautiful lady Venus, who lies in the might of love and tortures the human flesh from within. O most comely lady Venus who rules over passion and distributes love, who leads every yearning in the hearts of men and women by desire and moves the entrails of people; O lady, crowned with <the wreath of love, I beseech> your power, in order to torture the people I want and make them fall under my feet. I conjure you, Venus, by God who created you and placed you in the heavens, do not disobey me. I conjure you, Venus, by the sign that is in your heart, by your wreath and by your heaven, do not disobey me. I conjure you, Venus, by your following names: Moutokran, Masgoran, Kinouel, Pyrgetōn, Lithikōn, Irazēl, Iakor, Ladokon, Parēnos, Phrektiouz, Phalopor, Kriptophon, Aliōpan, Astogen, Iastēr, Zaglaton, Krigenēs, Ooulan. In your above names, grant your grace and your virtue in my present work.

Concerning Mercury

Mercury has ange[ls]...[1]

Prayer: <In the> names of the omniscient God; You who dwells on high and beholds the humble, the lord and king of spirits, grant your grace to me, this sinner, O Lord, in order to subdue the powers of this planet. O you lord

[1]The angels and demons of Mercury are missing.

> Mercury, the most skilled in logical arguments, the effective and most excellent in all wisdom and in every art, who divides and distributes the art and craft of each person; O you experienced in wisdom and skilled soldier, since without you all hosts are dead and immobile; O Mercury, creator, philosopher and greatest among orators, who rules over the power of intelligence; I conjure you, Mercury, by God who created you and placed you in the heavens. I conjure you by the treasure of God, by His secret wisdom and by His strong and immeasurable hand. I conjure you by all the myriads of angels, in order to obey me. I conjure you in your following names: Pobrax, Lelisphak, Gelstamat, Khasilon, Asekhouēl, Teratuon, Sphelēkon, Tzērmaēn, Barnēdōn. By your above names, grant your grace and your virtue to my present work and attempt, so that it will be effective and true.

Concerning the Moon

The Moon has six angels: Gabriēl, Selouel, Khariēl, Amphiēl, Sēnel and Perdikēm; and one demon: Hotaroēl.

> *Prayer*: Lord almighty, supreme, creator and king of all, who created and fashioned man, who embellished the heavens with stars and adorned the earth with flowers and animals, before the sight of whose power every creature shivers and trembles, I, your unworthy servant, beg you and I entreat you to hear me and subdue to me the virtue of this planet. Lady Luna, the order and the knowledge of the world, the figure of the heaven, the consolation of the night and the queen of the constrained spirits; lady Luna, the indicator, the sign of time, the lady of all celebrations and festivals; I conjure you, Luna, by the high throne of God, by the Solar rays and by the resurrection of Christ, do not disobey me. I conjure you, O Luna, by the Cherubim and the Seraphim, by all the orders of the holy angels, and in the following graceful names: Galaēl, Benoēl, Agrammaēl, Ademaēl, Theielēphoēl, Ariphaēl, Zēkhithoel. In your above names, grant your grace and your virtue in the work I am going to do at this hour, so that it will be effective and true. [f. 278]

Selection of operations that should be performed when the Moon is in the twelve Signs of the Zodiac

When the Moon is in *Aries*, the time is good for beginning a work, for appearing in front of kings, riding, hunting, tailoring and wearing new clothes; also, for being phlebotomized, for travelling and transplanting. The

time is not good for laying foundations or for taking purgatives.

When it is in *Taurus*, the time is good for appearing in front of lords, marrying, laying foundations, buying precious stones, making perfumes, selling slaves, communicating and trading. But it is not good for travelling, sailing, being phlebotomized or hunting.

When it is in *Gemini*, the time is good for writing letters, nominations and orders, for educating children, reconciling, planting vineyards and negotiating. But it is not good for fighting, laying foundations or being phlebotomized.

When it is in *Cancer*, the time is good for travelling, emigrating, changing residence, tailoring and wearing new clothes, taking purgatives, selling and buying. But it is not good for laying foundations, marrying, being phlebotomized or planting.

When it is in *Leo*, the time is good for appearing in front of kings, starting a big business, taking a high office, doing something that has to do with fires, being phlebotomized and planting. But it is not good for taking purgatives, tailoring and wearing new clothes, or treating a patient.

When it is in *Virgo*, the time is good for reading letters, cultivating, trading and writing orders, nominations and letters. But it is not good for planting trees, sailing, seeing a woman or playing music. [f. 278v]

When it is in *Libra*, the time is good for seeing one's relatives, for meeting eunuchs, prostitutes and musicians, for buying sheep and precious stones or for marrying. But it is not good for planting, sowing or laying foundations.

When it is in *Scorpio*, the time is good for taking purgatives or emetics, for making gargles, for treating a patient, leading an army, beginning a trial, navigating and fishing. But it is not good for meeting a king, travelling and emigrating.

When it is in *Sagittarius*, the time is good for starting ecclesiastical operations, for consecrating temples, meeting matchmakers, for marrying, engaging, laying foundations of churches and for travelling. But it is not good for taking purgatives and emetics or for making gargles.

When it is in *Capricorn*, the time is good for tailoring and wearing new clothes, for sending messengers, for meeting civilians, monks and philosophers, for buying camels, donkeys and goats. But it is not good for meeting kings, women or eunuchs.

When it is in *Aquarius*, the time is good for laying foundations, for buying

lands and farms and guarding them, for building high edifices, playing cymbals and working magic. But it is not good for tailoring and wearing new clothes or emigrating.

When it is in *Pisces,* the time is good for meeting high church officials, that is to say Patriarchs, or mediators, for tailoring and wearing new clothes, taking purgatives, navigating, fishing and writing contracts. But it is not <good> for transplanting trees or plants, or for going out of the city.

You must do nothing in secret when the Moon and the Ascendant are in the daily Signs. And similarly, you must do nothing openly when they are in the nocturnal ones. This is the reason that most operations fail. Also, you must do nothing in secret when the Sun is in the nocturnal signs. But when the Moon is in conjunction with the Sun, if you do something in secret, it will remain so.

MS Mediolanensis H 2 infer.

[f. 225]

Procedure for consecrating a skull, by Hēliodōros

Take an old human skull, wash it with water for three nights, wrap it in a clean piece of cloth, go to a meeting of three roads, and write these names on its forehead: Mpouak, Sariak, Loutzēpher. Then, take a rib from a hanged man, make a hoop with it, place the skin of a black cat inside the hoop, put the skull over the skin and recite these words.

> I conjure you, names that are written on the skull's forehead, show me and tell me the truth regarding whatever question I may ask.

Then, leave the skull and go in peace. And when the roosters start crowing, come back and take it. You must keep it secret from everybody. When you want to ask it, fast for three days; do not taste even bread and water. Ask it during the night, and it will answer anything you want. [f. 244v]

<*Water divination*>[1]

<When> the boy <sees> that the other ones came, conjure them to bring the book, in order to take an oath. And when they bring the book, ask them to place their hands upon it and take the oath. When they have taken the oath, ask them, and they will show you anything you want. If you ask about a thief, conjure again by commandment of the living God and by the purity of John the Baptist to bring the thief. And after they bring him, tell them to write his name. Always recite the names continuously, that is to say Atzam and the following. Then say:

> I conjure you by commandment of the living God, the holy God, the true God, who created the heaven and the earth, Alpha and Ō[mega], Beginning and End. By commandment of the Father, the Son and the Holy Ghost, by the seven gifts of the Holy Ghost, by Adōnai, Eouke, Zare and Yie, by Tetragrammatōn, by the God of Abraham, Isaac and Jacob, by the God of Moses and by the power granted unto him on mount Carmel, by the God of Elijah the prophet and by the power

[1] This untitled text describes the last part of version I of the water divination.

> granted unto him, by the God of Elisha and by the God of all the saints, by the milk that our Lord Jesus Christ suckled from the most holy Mother of God, by God that cast you out of the heavens, by the power of your four and twenty Elders, by my own power, and by the boy's virginity, tell me the truth.

Tell the boy to recite this conjuration towards them. And let you recite the aforementioned Psalms over the boy's head.

Another water divination or crystal stone divination[1]

Take a crystal stone, give it to a boy, let him hold it opposite the rays of the Sun, and let him recite:

> Christ, [of] Nazareth, the king of the Jews.

Recite seven times at the boy's ear:

> Ōn, Adōnai, Sabaōth, El, Elōi, Sapher, Emanouel, Alpha and Ō[mega], I recite you holy names of Christ, and I beg you to send the thief to this boy, in order to recognize him.

Let the boy hold the stone opposite the rays of the Sun and look at it carefully, and he will be successful.

[f. 250] *Second comes the herb of the Sun, the knotgrass*[2]

It took its name <from the Sun>, because he is believed to be the governor <and the begetter> of all.[3] Others call it *khamaileōn*, because it is the house of the Sun.[4] It cures the diseases of the chest and stomach, since this sign of the Zodiac rules the same parts of the body. This herb also acts in accordance with its name. If somebody drinks the juice, they become ready for procreation and copulation. If the root is worn as an amulet, it cures ophthalmia, and if someone wears it before he is affected, it does not let ophthalmia occur at all. The root as an amulet is also suitable for the inflammation of the diaphragm and the lethargic fever, since the Sun rules the part of the body that is near the heart. It causes easiness

[1] As before in P, this is just the *Krystallomanteia* (stone crystal divination) and it has nothing to do with water divination.

[2] This is a fragment from the long version of the first work on the planetary herbs. Unfortunately, the M2 version is not published either in *Anecdota Atheniensia* or in the *CCAG*, except from this excerpt concerning the solar herb.

[3] As mentioned before, the Greek name of knotgrass, *polygonon*, means "many offspring."

[4] *Khamaileōn* (chameleon) in Greek means "lower lion." The "upper Lion", the sign Leo, is the house of the Sun.

of breathing to those suffering from lung diseases in the first stages. But it is mainly used for inflammation of the diaphragm and the lethargic fever [corrupt text]. If a woman drinks the juice, it also acts as an emmenagogue. [f. 251v]

Concerning hours, angels and demons

Whenever you want to do something at the first day and hour, invoke the angels that rule the Sun, in order to subdue the demons to you, so that they will do what you want.

There are five angels on Sunday <ruled by the *Sun*>: Mikhaēl, Oureēl, Phēlouēl, Sabēel and Dōniēl; and three demons: Khthoniēl, Oriamēl and Opithounianos.

The *Moon* rules on Monday and has seven angels: Gauriēl, Sagiēl, Khariēl, Elphēloēm, Donēm, Perdikēm and Sēnēl; and one demon: Ortanoēl.

Mars rules on Tuesday. He has two angels: Ouriēl and Sabatiēl; and one demon: Berouēl.

Mercury rules on Wednesday. He has three angels: Mantatoēl, Spekouēl and Apodekiēl; and two demons: Khabēl and Sēnouanēl.

Jupiter rules on Thursday. He has two angels: Sepepheēl and Rhaphaēl; and two demons: Pontios Pilatos and Ornēel.

Venus rules on Friday. She has two angels: Anaēl and Kyrsoēl; and three demons: Bateb, Baltasar and Prōtizēkati.

Saturn rules on Saturday. He has the angel Ktētoēl and the demon Berzebouēl. [f. 263v]

Water divination[1]

Use a kettle to take water from a spring that never dries, at evening, after the sunset, without speaking to anyone. Fast and keep yourself pure during this day, which must be the day of Mercury. Pour the water in a clean bowl of golden color and leave it outdoors for one night, under the stars and the cloudless sky. Write the question that you want to ask around the bowl, with your ring finger. At dawn go back to the water and take a clean mirror with you. Invoke the name of God, place the mirror in the water to a depth of one finger and say again what you traced with your ring finger. Then, recite the 57th and the 77th Psalms. After this, look at the mirror within the water, and you will see a vision about your question.

[1]This is version II of the water divination.

MS Athonicus Dion. 282

[f. 28v] *The little key of the entire art of Hygromanteia, discovered by various authors and composed by Solomon, in which he seems to write to his son, Rehoboam*

Pay attention, my dearest son Rehoboam, to the details of this art, regarding the things in which the entire interest of the *Hygromanteia* lies. First of all, you must always observe the rulerships of the planets and of the signs of the Zodiac, and then use them in order to do what you want.

Rehoboam said to him: Father, in which things does the virtue of things lie?

And Solomon replied: It lies in herbs, in words and in stones. But first of all, you must know the positions of the seven planets, because they transit the seven days of the week. And these are their names: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

Concerning the seven days of the week

The planets of each day and the uses of the planets; the instruction of God who rules over everything and who ordered things to be this way; concerning the seven planets of the entire week and the r lers the days; the planets of each day and the virtue of each planet; we will begin with Saturn, and then we will speak about the rest.

Saturn rules on Sat rday. He rules the entire day and especially the 1^{st}, 8^{th}, 15^{th} and 22^{nd} hours of [f. 29] Saturday. Similarly, the other six planets rule their respective days and hours. Sat rn, at his day and hours, has virt e and power for operations against one's enemies, for calling spirits into bottles and for educating children.

Jupiter rules on Thursday, and especially at the 1^{st}, 8^{th}, 15^{th} and 22^{nd} ho rs. He is useful for operations related to bravery, for being glorified by men and women, for the destr ction of sorceries, for hunting healing people, and generally for everything.

Mars rules on Tuesday and especially at the 1^{st}, 8^{th}, 15^{th} and 22^{nd} hours. He is useful for making a parchment talisman in order not to be in danger when you want to fight with knives. He is also useful for blood-letting as well as for courage.

The *Sun* rules on Sunday, and especially at the 1st, 8th, 15th and 22nd hours. He is useful for making a parchment talisman to carry with you, in order to ask a favor from the authorities; also for finding treasures, for beneficial judgments, for binding evil tongues, for taking revenge and for causing everything to be revealed.

The *Moon* rules on Monday, and especially at the 1st, 8th, 15th and 22nd hours. She is useful for making a parchment talisman in order to subdue your enemies or to dominate people; also, for selling, buying, asking an office and borrowing things.

Mercury rules on Wednesday, and especially at the 1st, 8th, 15th and 22nd hours. He is useful for travelling, gaining wisdom and knowledge, for beneficial judgments, for being educated and for metalworking. And if someone is engaged with a woman at his hour, she will forget any other man. [f. 29v] He is useful for actions aiming to one's contact with a <powerful> man; also against the dangers of the sea, for subjugating a spirit at the circle and for starting a journey.

Venus rules on Friday, and especially at the 1st, 8th, 15th and 22nd hours. She is useful for operations regarding the love of a woman or for making a man love his wife. If two persons fall in love at this hour, they will never separate. This planet is very useful for love and desire.

You must know that among the aforementioned planets [...][1] but they become corrupted when they are in the malign ones.

The good instruction

Whoever wants to do something effectively and truly, he must learn the prayers of the seven planets. When he wants to do something, he must fast for three days and pray to God with diligence and fear, using the prayer of the relevant planet. Then, he must <invoke> the ruling angel of the planet, in order to subdue the serving demon of the hour. See the instructions for the prayers of the seven planets.

[1] Delatte does not cite this paragraph, except for its beginning and end. He only notes that it is similar to the relevant paragraphs of H and P. I have not been able to examine the manuscript itself.

MS Monacensis Gr. 70

[f. 240] *The little key of the entire art of Hygromanteia, discovered by various artisans and the holy prophet Solomon, in which he seems to write to his son Rehoboam*

Pay attention, my dearest son Rehoboam, to the details of this art of mine, your father Solomon, regarding the things in which the entire attention of *Hygromanteia* lies. First of all, [lacuna in the text] you must observe the rulerships of the planets and of the signs of the Zodiac, and then use them in order to do what you want.

And Rehoboam said to his father Solomon: Father, in which things does the virtue of things lie?

And Solomon said: The entire art, grace and virtue of what we seek, lies in herbs, in words and in stones. But first of all, you must know the positions of the seven planets. There are seven planets that rule the seven days of the week. We will start from the first day of the week, Sunday. We may assume that the Sun rules on the first hour, and then we may say the following.

Knowledge

Knowledge of the seven planets and of the operations someone must do at the hours they rule during the seven days of the week.

The Sun rules on Sunday		
First day, the Sun rules on the 1st hour	[Sun]	
2nd hour	Venus	it is good for getting the love of lords, great men and rulers.
3rd hour	Mercury	good for encounters with lords.
4th hour	Moon	for addressing to lords.
5th hour	Saturn	for preventing encounters.
6th hour	Jupiter	for appearing before lords. [f. 240v]
7th hour	Mars	take care to do nothing.
8th hour	Sun	do anything you need regarding lords.
9th hour	Venus	the same regarding ladies.
10th hour	Mercury	for making a petition.
11th hour	Moon	start an address.
12th hour	Saturn	do nothing.
13th hour	Jupiter	speak in aid of friends.
14th hour	Mars	for preventing an address.
15th hour	Sun	for sending dreams to a king.
16th hour	Venus	for sending dreams to a lady.
17th hour	Mercury	do nothing.
18th hour	Moon	a good hour for working.
19th hour	Saturn	take care to do nothing.
20th hour	Jupiter	for getting the love of lords.
21st hour	Mars	for restraining somebody's activities.
22nd hour	Sun	for appearing before a king.
23rd hour	Venus	for appearing before a lady.
24th hour	Mercury	rest.

The Moon rules on Monday		
The Moon rules on the 1st hour of Monday	[Moon]	it is good for making a talisman for buying or selling.
2nd hour	Saturn	bad hour.
3rd hour	Jupiter	good hour for opening workshops.
4th hour	Mars	for restraining workshops.
5th hour	Sun	for beginning to sell.
6th hour	Venus	for dealings.
7th hour	Mercury	for going on a journey.
8th hour	Moon	for buying.
9th hour	Saturn	for restraining.
10th hour	Jupiter	set up a business. [f. 241]
11th hour	Mars	for preventing luck.
12th hour	Sun	set up a business.
13th hour	Venus	rest.
14th hour	Mercury	for earning a living.
15th hour	Moon	work on your affairs.
16th hour	Saturn	do not work on anything.
17th hour	Jupiter	write and speak (for your affairs).
18th hour	Mars	for restraining and hindering.
19th hour	Sun	start plans.
20th hour	Venus	rest and work on affairs.
21st hour	Mercury	move and stir affairs.
22nd hour	Moon	reckon your plan.
23rd hour	Saturn	do not work on anything.
24th hour	Jupiter	open your workshop.

Mars rules on Tuesday		
Mars rules on the 1^{st} hour of Tuesday	[Mars]	it is good for making a talisman for winning at war and the similar.
2^{nd} hour	Sun	for taking loot.
3^{rd} hour	Venus	for displaying your (military) skills.
4^{th} hour	Mercury	for going to war.
5^{th} hour	Moon	for going and returning.
6^{th} hour	Saturn	beware of the war.
7^{th} hour	Jupiter	for appearing before enemies.
8^{th} hour	Mars	ask for aid.
9^{th} hour	Sun	for taking loot from a castle.
10^{th} hour	Venus	for doing mighty deeds.
11^{th} hour	Mercury	for standing out.
12^{th} hour	Moon	hour for despoiling slain enemies.
13^{th} hour	Saturn	be careful.
14^{th} hour	Jupiter	for bringing someone into discredit.
15^{th} hour	Mars	for asking aid for your salvation.
16^{th} hour	Sun	useless. [f. 241v]
17^{th} hour	Venus	for rising in honor.
18^{th} hour	Mercury	for escaping.
19^{th} hour	Moon	for winning over opponents.
20^{th} hour	Saturn	for marching against enemies.
21^{st} hour	Jupiter	for keeping concealed.
22^{nd} hour	Mars	pray to God.
23^{rd} hour	Sun	for appearing at war.
24^{th} hour	Venus	enviable hour.

Mercury rules on Wednesday		
Mercury rules on the 1st hour of Wednesday	[Mercury]	it is good for making (a talisman) for invisibility and the similar; also for teaching children.
2nd hour	Moon	for resting and cheering.
3rd hour	Saturn	useless hour.
4th hour	Jupiter	for practicing alchemy.
5th hour	Mars	for revealing secret things.
6th hour	Sun	for finding treasures.
7th hour	Venus	for dominating a woman.
8th hour	Mercury	for making (a talisman) regarding the decision of a tribunal.
9th hour	Moon	for cohabiting with a woman.
10th hour	Saturn	be careful.
11th hour	Jupiter	begin whatever you want.
12th hour	Mars	do nothing.
13th hour	Sun	win over a discourse.
14th hour	Venus	begin praying.
15th hour	Mercury	for making (a talisman) concerning dreams.
16th hour	Moon	for casting binding spells.
17th hour	Saturn	useless hour.
18th hour	Jupiter	for harming people.
19th hour	Mars	for making retribution.
20th hour	Sun	hour useful for everything. [f. 242]
21st hour	Venus	for sending dreams.
22nd hour	Mercury	for teaching.
23rd hour	Moon	hour for casting binding spells.
24th hour	Saturn	useless hour.

Jupiter rules on Thursday		
Jupiter rules on the 1st hour of Thursday	[Jupiter]	it is good for making (a talisman) concerning the healing of any man or animal.
2nd hour	Mars	useless hour.
3rd hour	Sun	for appearing before kings.
4th hour	Venus	for appearing before a lady.
5th hour	Mercury	for the learning of rhetoric.
6th hour	Moon	for changing residence.
7th hour	Saturn	be careful at this hour.
8th hour	Jupiter	good and blessed hour.
9th hour	Mars	hour for causing jealousy.
10th hour	Sun	for making (a talisman) concerning the benefit of your body.
11th hour	Venus	for healing a woman.
12th hour	Mercury	for emigrating far away.
13th hour	Moon	for success.
14th hour	Saturn	useless hour.
15th hour	Jupiter	hour for every kind of healing.
16th hour	Mars	for making surgical incisions.
17th hour	Sun	for healing kings.
18th hour	Venus	for healing a lady.
19th hour	Mercury	for not being afraid of robbers.
20th hour	Moon	useful hour.
21st hour	Saturn	useless hour.
22nd hour	Jupiter	in this useful hour do whatever you want.
23rd hour	Mars	for causing hassles.
24th hour	Sun	make (a talisman) regarding decisions of tribunals and lords. [f. 242v]

Venus rules on Friday		
Venus rules on the 1st hour of Friday	[Venus]	make (a talisman) concerning love and affection.
2nd hour	Mercury	for messages of matchmaking.
3rd hour	Moon	good for everything.
4th hour	Saturn	obstacles of love.
5th hour	Jupiter	for gifts and pleasant conversations.
6th hour	Mars	for causing jealousy in love.
7th hour	Sun	good hour, beneficial for love.
8th hour	Venus	good hour for making (a talisman) concerning love.
9th hour	Mercury	hour for messages concerning engagements.
10th hour	Moon	good hour, if you want to do something.
11th hour	Saturn	it is a useless hour.
12th hour	Jupiter	for making agreements.
13th hour	Mars	begin an engagement.
14th hour	Sun	for binding a couple with a spell.
15th hour	Venus	for binding someone with love spells.
16th hour	Mercury	for sending dreams of love.
17th hour	Moon	good hour.
18th hour	Saturn	for sending dreams of hatred.
19th hour	Jupiter	for making (talismans) towards any beneficial aim.
20th hour	Mars	do nothing.
21st hour	Sun	good hour.
22nd hour	Venus	an hour of love.
23rd hour	Mercury	hour for alchemy.
24th hour	Moon	for restraining (love).

Saturn rules on Saturday		
Saturn rules on the1st hour of Saturday	[Saturn]	it is an hour for making (a talisman) for the harm of your enemies; that is to say, for striking men with illness.
[f. 243] 2nd hour	Jupiter	for causing a shipwreck.
3rd hour	Mars	for setting up enchantments.
4th hour	Sun	for making lords fight each other.
5th hour	Venus	for making a couple hate each other.
6th hour	Mercury	useful for finding a treasure.
7th hour	Moon	for speaking with demons.
8th hour	Saturn	for performing basin divination.
9th hour	Jupiter	for performing skull divination.
10th hour	Mars	for causing peoples to plunge into the sea.
11th hour	Sun	for making litigants mad at each other.
12th hour	Venus	for causing fear and enmity.
13th hour	Mercury	beneficial for discovering secret things.
14th hour	Moon	for seeing people long dead.
15th hour	Saturn	for seeing visions by water divination.
16th hour	Jupiter	useful for teaching.
17th hour	Mars	very malign hour.
18th hour	Sun	useless hour.
19th hour	Venus	for gaining money in dice.
20th hour	Mercury	for restraining every good thing.
21st hour	Moon	hour without virtue.
22nd hour	Saturn	for causing visions.
23rd hour	Jupiter	useful for profit.
24th hour	Mars	hour for hassle and enmity.

Table 15: Talismans attributed to the planetary hours according to Monacensis 70.

You may know, dearest son Rehoboam, that a good angel and an evil demon rule at each hour. If you want to do a good action, conjure the good angel to be your collaborator. But if you want to do an evil action, conjure the evil demon to be your collaborator. And thus you will do whatever you want, because this way your work begins easily. [f. 243v]

Angels and Demons of Sunday		
At the1st hour	angel Mikhaēl	demon Asmodai
At the 2ndhour	angel Arphanaēl	demon Ornai
At the 3rd hour	angel Perouēl	demon Pērrath
At the 4th hour	angel Iōraēl	demon Silēdōn
At the 5th hour	angel Piel	demon Sitros
At the 6th hour	angel Iōkhth	demon Zēphar
At the 7th hour	angel Pel	demon Maniēr
At the 8th hour	angel Ioran	demon Osmie
At the 9th hour	angel Kataēl	demon Pnix
At the 10th hour	angel Bidouēl	demon Gērat
At the 11th hour	angel Ƀēdiēl	demon Nēsta
At the 12th hour	angel Sanaēl	demon Peliōr
At the 13th hour	angel Opsiēl	demon Hoistos
At the 14th hour	angel Teraēl	demon Apios
At the 15th hour	angel Lysiel	demon Nēgmos
At the 16th hour	angel Natouēl	demon Arax
At the 17th hour	angel Orkiēl	demon Nēstriaph
At the 18th hour	angel Periēl	demon Askinos
At the 19th hour	angel Iarēl	demon Kinopigos
At the 20th hour	angel Athouēl	demon Araps
At the 21st hour	angel Thamaniēl	demon ~~Mekhmeth~~ Tartarouēl
At the 22nd hour	angel Bradēl	demon Melmeth
At the 23rd hour	angel Klinos	demon Mēthridanou
At the 24th hour	angel Iōn	demon Phrodainos

Angels and Demons of Monday		
At the1st hour	angel Gabriēl	demon Mamonas
At the 2ndhour	angel Pharsaphaēl	demon Skoliōn
At the 3rd hour	angel Pindōēl	demon Thetidōph
At the 4th hour	angel Kopiēl	demon Arban [f. 244]
At the 5th hour	angel Kelekiēl	demon Azan
At the 6th hour	angel Tariēl	demon Memakhth
At the 7th hour	angel Mniēl	demon Skamidinos
At the 8th hour	angel Ezekiēl	demon Stirphan
At the 9th hour	angel Iōēl	demon Giram
At the 10th hour	angel Sinaēl	demon Menaktinos
At the 11th hour	angel Menaēl	demon Mekaktinos
At the 12th hour	angel Rhokhaēl	demon Mexiphōn
At the 13th hour	angel Arēsiēl	demon Outolōkh
At the 14th hour	angel Trapēdōēl	demon Nyktidōn
At the 15th hour	angel Akinatiel	demon Ouistos
At the 16th hour	angel Organiel	demon Kasierōph
At the 17th hour	angel Rhōmatiēl	demon Kēsiepopos
At the 18th hour	angel Selpidōn	demon Androphai
At the 19th hour	angel Outitōm	demon Niōekh
At the 20th hour	angel Metabiēl	demon Entauros
At the 21st hour	angel Akbaēl	demon Syritōr Phlinaphe
At the 22nd hour	angel Eikoniēl	demon ~~Kēnyps~~ Kyknit
At the 23rd hour	angel Genēkiēl	demon Kēnops
At the 24th hour	angel Krotiēl	demon Sarkidōn

Angels and Demons of Tuesday		
At the1st hour	angel Samouēl	demon Kakistōn
At the 2ndhour	angel Iasmēl	demon Lithridōn
At the 3rd hour	angel Phrereēl	demon Mailōth
At the 4th hour	angel Eudēl	demon Sarapidie
At the 5th hour	angel Piktōēl	demon Tartarouēl
At the 6th hour	angel Okaēl	demon Kerinoudalos
At the 7th hour	angel Gnathaēl	demon Klinotios
At the 8th hour	angel Perganiēl	demon Tyrrytōr
At the 9th hour	angel Gestiēl	demon Plēlatan [f. 244v]
At the 10th hour	angel Legmiel	demon Sythlos
At the 11th hour	angel Nakhōēl	demon Osthridie
At the 12th hour	angel Oknan	demon Omitot
At the 13th hour	angel Gorfil	demon Aprōx
At the 14th hour	angel Patiēl	demon Skōēn
At the 15th hour	angel Partan	demon Prophai
At the 16th hour	angel Saltiel	demon Akhlitōl
At the 17th hour	angel Abaēl	demon Hornan
At the 18th hour	angel Stragiēl	demon Khalmōth
At the 19th hour	angel Opadouēl	demon Touddedēn
At the 20th hour	angel Marniēl	demon Tephra
At the 21st hour	angel Methniēl	demon Niran
At the 22nd hour	angel Stirōēl	demon Rhakirō
At the 23rd hour	angel Ismatiēl	demon Irgotie
At the 24th hour	angel Triziōēl	demon Gēgaor

Angels and Demons of Wednesday		
At the1st hour	angel Ouriēl	demon Loutzipher
At the 2ndhour	angel Arakēl	demon Goukoumōr
At the 3rd hour	angel Miemphiēl	demon Eispniryx
At the 4th hour	angel Trōsiēl	demon Mēdōkit
At the 5th hour	angel Khartisiel	demon Ntadadiph
At the 6th hour	angel Sphykinoēl	demon Skyntogēr
At the 7th hour	angel Oulōdias	demon Phnidōtas
At the 8th hour	angel Kalbalgiel	demon Karatan
At the 9th hour	angel Skitamiēl	demon Miag
At the 10th hour	angel Tirōēl	demon Gatzar
At the 11th hour	angel Miel	demon Pnidōr
At the 12th hour	angel Kharakiēl	demon Toiblas
At the 13th hour	angel Hydrōēl	demon Taxipōn
At the 14th hour	angel Sidrēl	demon Ophitan [f. 245]
At the 15th hour	angel Parapiēl	demon Ablykhos
At the 16th hour	angel Mourouēl	demon Malakis
At the 17th hour	angel Kourtaēl	demon Blemigkh
At the 18th hour	angel Koupeēl	demon Kheirōn
At the 19th hour	angel Peraniēl	demon Ephippas
At the 20th hour	angel Santaēl	demon Orkistaph
At the 21st hour	angel Katziel	demon Loginaph
At the 22nd hour	angel Louliel	demon Pharōs
At the 23rd hour	angel Saltaēl	demon Rhoktat
At the 24th hour	angel Gabtel	demon Hopnax

Angels and Demons of Thursday		
At the1st hour	angel Rhaphaēl	demon Meltiphrōn
At the 2ndhour	angel Perniphel	demon Hokhlos
At the 3rd hour	angel Kisphaēl	demon Ouēros
At the 4th hour	angel Kaliēl	demon Thaphōt
At the 5th hour	angel Glōstas	demon Tzippat
At the 6th hour	angel Mnimeēl	demon Amōr
At the 7th hour	angel Khalriēl	demon Orphōr
At the 8th hour	angel Skiaēl	demon Outaēt
At the 9th hour	angel Misoel	demon Ergōtas
At the 10th hour	angel Dalphōth	demon Azouboul
At the 11th hour	angel Khartōēl	demon Aplēx
At the 12th hour	angel Kiphar	demon Sigōs
At the 13th hour	angel Sitioēl	demon Asmōdas
At the 14th hour	angel Bokiel	demon Ouōkh
At the 15th hour	angel Senoēl	demon Nikokep
At the 16th hour	angel Oriator	demon Kopinos
At the 17th hour	angel Khymeriēl	demon Kaēte
At the 18th hour	angel Orphniēl	demon Lastōr
At the 19th hour	angel Kidouēl	demon Epiē [f. 245v]
At the 20th hour	angel Goth	demon Organ
At the 21st hour	angel Phisnaēl	demon Nierier
At the 22nd hour	angel Karaaēl	demon Oualielos
At the 23rd hour	angel Kōndar	demon Galieliōr
At the 24th hour	angel Kispōl	demon Khoukan

Angels and Demons of Friday		
At the1st hour	angel Agathouēl	demon Goulion̄
At the 2ndhour	angel Nidouēl	demon Bizēk
At the 3rd hour	angel Amphiloēl	demon Zorzorath
At the 4th hour	angel Kanikel	demon Rhaphiōph
At the 5th hour	angel Seliniēl	demon Hermag
At the 6th hour	angel Karkanpher	demon Kerinoudalos
At the 7th hour	angel Aniel	demon Tabaltalis
At the 8th hour	angel Mouriēl	demon Thapnix
At the 9th hour	angel Tophatiēl	demon Eliasem
At the 10th hour	angel Skirtouēl	demon Amikh
At the 11th hour	angel Armōēl	demon Galgidōn
At the 12th hour	angel Otraēl	demon Ephirit
At the 13th hour	angel Talkidonios	demon Straget
At the 14th hour	angel Rhoudiēl	demon Anthēros
At the 15th hour	angel Thēkiel	demon Pēzētos
At the 16th hour	angel Glykidōl	demon Aprix
At the 17th hour	angel Psalmatios	Demon ~~Hotrikhos~~ Niphōn
At the 18th hour	angel Stauphnēl	demon Hotrikhos
At the 19th hour	angel Deaukōn	demon Khimeri
At the 20th hour	angel Asphodēl	demon Mely
At the 21st hour	angel Petilōl	demon Kapnithel
At the 22nd hour	angel Gorgiel	demon Takhman
At the 23rd hour	angel Bataaniēl	demon Oukisem
At the 24th hour	angel Poliōn	demon Ouniphrēr [f. 246]

Angels and Demons of Saturday		
At the1st hour	angel Sabapiēl	demon Klēndatōr
At the 2ndhour	angel Salōēl	demon Kheirim
At the 3rd hour	angel Besaēl	demon Spindōr
At the 4th hour	angel Abaēl	demon Keriak
At the 5th hour	angel Gielmōn	demon Nikem
At the 6th hour	angel Rhetaēl	demon Mōriēl
At the 7th hour	angel Pelaphiēl	demon Synigeirōm
At the 8th hour	angel Samōsan	demon Aphios
At the 9th hour	angel Pletanix	demon Thorios
At the 10th hour	angel Marmikhaēl	demon Stelpha
At the 11th hour	angel Ntekharigx	demon Kypōs
At the 12th hour	angel Arkiēl	demon ~~Tēkhar~~ Skar
At the 13th hour	angel Geabiēl	demon Tēkhar
At the 14th hour	angel Pitriel	demon Akrōk
At the 15th hour	angel Golgoēl	demon Argitan
At the 16th hour	angel Sanipiēl	demon Atomeos
At the 17th hour	angel ~~Berala~~ Belaraēl	demon Gnōtas
At the 18th hour	angel Opiael	demon Merkou
At the 19th hour	angel Ophkhinēl	demon Enaritar
At the 20th hour	angel Patriēl	demon Nioukhan
At the 21st hour	angel Ianiēl	demon Amphou
At the 22nd hour	angel Kondiēnēl	demon Mankōs
At the 23rd hour	angel Ouxounouēl	demon Moigrōn
At the 24th hour	angel Thanaēl	demon Nigrisph

Table 16: Angels and demons of the hours according to Monacensis 70.

I impress upon you a method, dearest son Rehoboam,[1] so that you may know that it is absolutely necessary to find the proper hour in order to accomplish your will. At first recite the prayer of the planet that rules this hour and then conjure [f. 246v] the angel and the servant, that is to say, the demon. This is the prayer of Saturn.

The prayer of Saturn

Eternal God, irresistible might, who arranges everything towards our salvation, give me the grace to subdue so and so planet to my will. I conjure you, planet Saturn, by your orbit, by your air, by your properties, by your heaven, by your brightness, by your virtue and in your following names: Gasial, Agounsael, Atasser, Beltoliel, Mentzatzia, grant me grace, virtue and power during the hour that you rule.

The prayer of Jupiter

Lord God, almighty father, creator of things visible and invisible, King of kings and Lord of lords, give me the power of your grace in order to subdue Jupiter, for everything is possible to you, Lord. I conjure you, Jupiter, by your wisdom, by your knowledge, by your curative virtue, by the heavenly orbit you follow and by your following names: Anōph, Orsita, Atnox, Onigeui, Atziniel, Ankanitei, Tyneos, Genier, Kanipza, grant your grace in this operation I attempt.

The prayer of Mars

Dreadful God, indescribable God, invisible God, whom no man has seen nor can see, whom the abysses saw and bristled and the living became lifeless, give us your grace in order to be able to subdue the planet Mars. I conjure you, fiery Mars, by God who created the intellectual natures and the whole fiery host. I conjure you by your virtues, by your orbit, by your brightness and in your following names: Outat, Nouēt, Khorēzē, Tiniaē, [f. 247] Dakhli, Ampira, Noliem, Siat, Adikhaēl, Tzanas, Plēsym, grant your grace in my present action.

[1]The text mistakenly reads *Ieroboam* (Jeroboam) here, instead of the correct *hyie Rhoboam* (son Rehoboam).

The prayer of the Sun

King of kings and Lord of lords, supreme essence, eternal power, incomprehensible light, infinite light, the only generous, the dispenser of mercy, look upon us with your grace and benevolence, so that we will be able to subdue this planet, the Sun, and possess its virtue. I conjure you, untouched, unconquered Sun who shines at day, by your annual cycle, by your four seasons, by your orbit, by your rays, by your wings, by your virtues and in your following names: Glibiōd, Antikon, Lēthetioud, Akhripal, Elbioul, Autiour, Notiōliosēm, Oōgēn, Gōdasōr, Touldōraph, Ēnōan. In these names I conjure you; do not disobey me, but assist my present work by your grace.

The prayer of Venus

O God, the only benevolent, who keeps off the evil by your philanthropy, who infinitely possess the inscrutable sea of goodness, from whom derives the compassion of love, I beg your philanthropy, grant me the power and the grace, so that I may possess the virtue of this planet effectively and fully, in order to do such and such. I conjure you, most beautiful and sweet Venus, by your grace, by your orbit, by your virtue, by your sweetness, and in your following names: Ēreth, Labam, Syar, Satēr, Touid, Toutimar, Resphodōm, Sirōph, Kakem, Setiap. I conjure you in your above names, do not disobey me, but grant me your grace in order to do such and such.

The prayer of Mercury

Almighty Lord, the inventor of wisdom and knowledge, [f. 247v] the maker of the celestial and supercelestial things, omnispective and omnipotent, grant us the grace you bequeathed to your planet Mercury, so that we may do such and such. I conjure you, all wise, most erudite, most intelligent, adaptable, most watchful Mercury, by your wisdom, by your erudition, by the orbit you follow and by the following names: Nēphan, Piout, Nomēn, Selak, Merepōn, Stemēnos, Kazētok, Miōt; grant your grace and your virtue to the operation I wish to attempt.

The prayer of the Moon

> Lord and master, the ruler of the living and the dead, who fashioned man by your wisdom, in order to dominate your creatures with piety and prudence, assist me, your servant, so that I may receive the grace to subdue the planet Moon and finish the operation I have started. I conjure you, Moon, most beautiful purple of the heaven and consolation of the night. I conjure you by your orbit, by your renewal, by the innumerable degrees you pass through and in your following names: Sabaēl, Boaēl, Ōnitzēr, Sparou, Sōrtērkha, Gabēd, Outoupōn, Kaipolēs, Gōmedēn, Marēbat. In the above names I conjure you, Moon, grant your grace and your virtue to the operation I attempt.

Prayer of the angels

When you want to conjure an angel and a demon during the hour they rule, conjure them this way.

> I conjure you, angel so and so who rules this hour and who is appointed for the provision and the service of mankind; <angel> so and so, eager at all times, strong, brave and sharp, I conjure you by God, who ordered you to guard this hour, to be my collaborator, together with your submissive [f. 248] demon so and so, who is appointed to be servant at his hour. Cooperate with me, and make my work effective, good and true.

You may know, dearest son Rehoboam, that when you want to attempt a work, you must know the proper planet and the hour. At first recite the prayers, then conjure the angel and the demon of that hour to be your collaborators in the work you want to do. Afterwards, draw the characters of the planet with the appropriate ink and incense. The lord and ruler of the hour will grant you the power he owns.

The characters of Saturn

Draw the characters of Saturn with the dross of lead and with vinegar. Cense them with sulfur. Draw them on a male kid's parchment.

[The characters of Saturn]

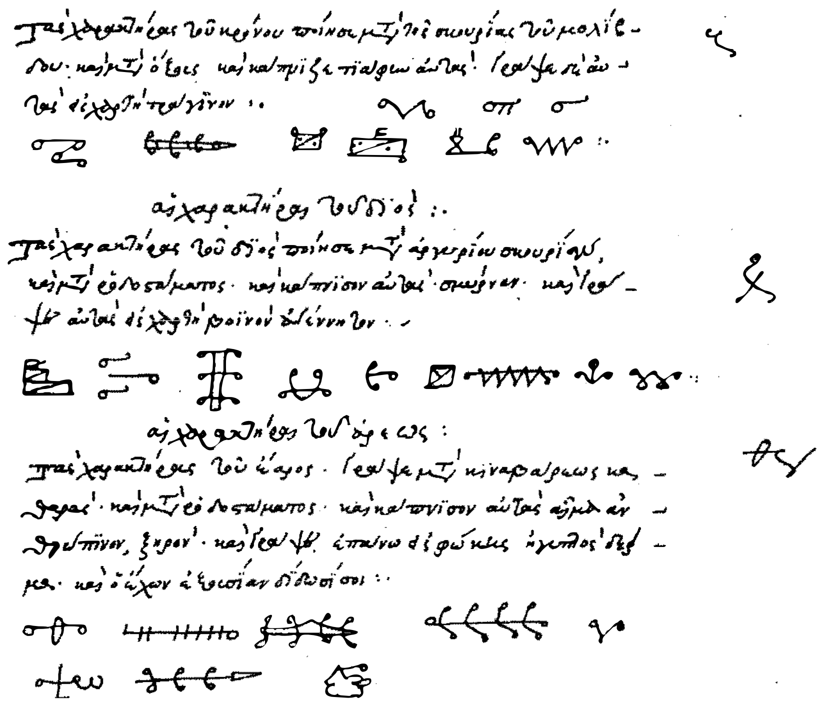

Figure 34: Monacensis Gr. 70, folio 248. The characters of Saturn, Jupiter and Mars. From CCAG VIII 2, p. 196.

The characters of Jupiter

Draw the characters of Jupiter with the dross of silver and with rose water. Cense them with myrrh. Draw them on an unborn calf's parchment.

[The characters of Jupiter]

The characters of Mars

Draw the characters of Mars with pure cinnabar and rose water. Cense them with dried human blood. Draw them on a seal's parchment[1] and the ruler <of the hour> will grant you <what you want>.

[The characters of Mars]

[1]The text reads *phōkēs ēgyptos*. It was edited by Heeg as *phōkēs ē gypos* (seal's or vulture's), but this is probably mistaken, since parchments were always prepared from mammals and not from birds. The word *ēgyptos* must be a determinative of the word "seal," but its initial form and meaning remain unknown.

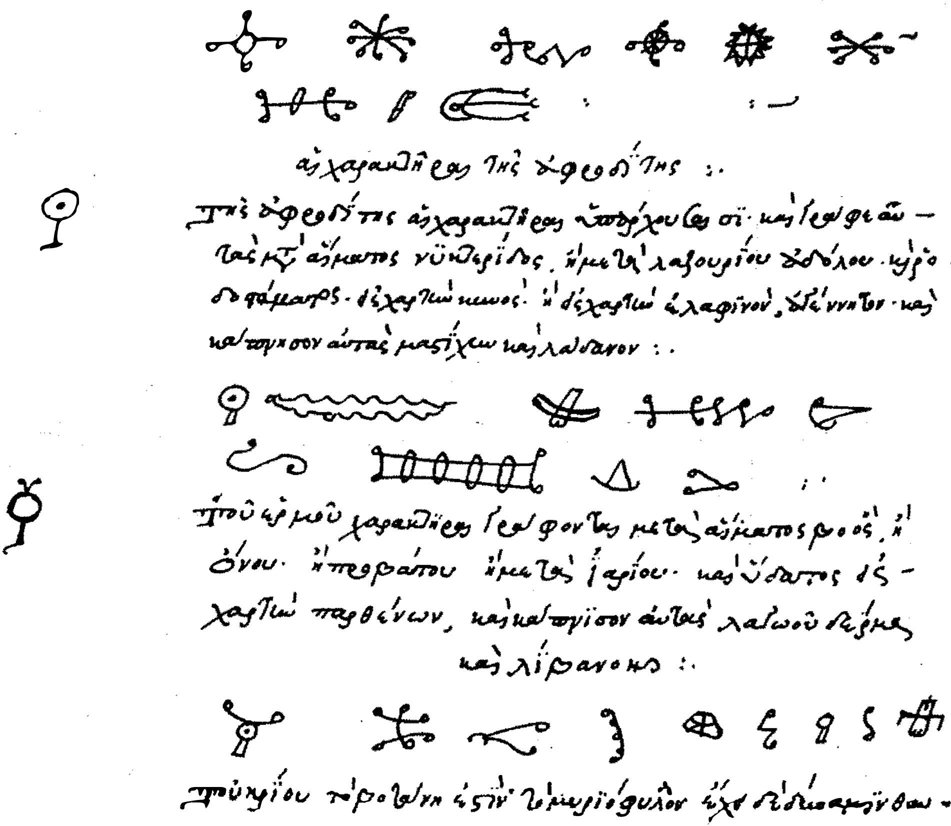

Figure 35: Monacensis Gr. 70, folio 248v. The characters of the Sun, Venus and Mercury. From *CCAG* VIII 2, p. 197.

[f. 248v] *The characters of the Sun*

Draw the characters of the Sun with gold or orpiment plates and water. Cense them with nutmeg. Draw them on a parchment <made> from a human fetus or on a foal's parchment.

[The characters of the Sun]

The characters of Venus

Draw the characters of Venus with the blood of a bat, or with pure lapis lazuli and rose water, on a pup's or on an unborn fawn's parchment. Cense with mastic and labdanum.

[The characters of Venus]

<The characters of Mercury>

Draw the characters of Mercury with the blood of an ox, of an ass or of a lamb, or with rust and water on virgin parchment, and cense them with the skin of a hare and frankincense.[1]

[The characters of Mercury]

< Zodiacal herbs>

The herb of *Aries* is the water milfoil. Its juice has a miraculous power. If it is mixed with *rhodinon*,[2] during this sign, it can cure a mortal stab wound in three days. If the juice is anointed on the body, evil spirits will free the possessed person. It also makes them friendly towards this person. If the root is worn at the right forearm, it makes the person graceful and casts away all grief. [f. 249]

The herb of *Taurus* is the clover. Take it when this sign, that is to say Taurus, rules. It has the following virtues. Wrap its fruit and flowers in an unborn calf's parchment, carry it in the presence of kings, officials and lords, and you will receive great honor. If the leaves are anointed, [...]. The juice cures the eyes and all the pains of the eyes. If the root is worn, it casts away demons and the Gellō.[3]

The herb of *Gemini* is the common sword-lily. When this sign rules, take its flowers, put them in the cradle of a new born child, and then carry them upon you. You will be loved by both young and older people. If the leaves are worn, they can cure the possessed. If you give the upper part of its root to a person or beast to eat, they will love you. If you give them with the lower part, they will hate you.

The herb of *Cancer* is the mandrake. Take it when the sign of Cancer rules. If the flowers are anointed on the ears, they cure all kinds of headache. Give [f. 249v] the root to a barren woman to eat; <let her take daily> two pieces the size of wheat grains, from the first day after the end of her menses until the fourteenth, and she will conceive. Let her also carry a part of this herb.

The herb of *Leo* is named black horehound. Take it on the day when this sign rules, express the juice, anoint broken bones and bind them. They will be miraculously joined again. Carry the root and you will catch a lot of fish. If you

[1]The characters of the Moon are missing from this manuscript.
[2]*Rhodinon* was a perfume consisted of olive oil scented with roses. See Manniche, *Sacred Luxuries*, pp. 79-80.
[3]Gellō or Gyllou, Gylou etc. in the folklore of the Near East and Europe is a female demon who causes infertility, abortion or infant mortality.

mix the juice from the leaves with oil, you can use the mixture as a balsam.

The herb of *Virgo* is the black nightshade. Take it at the day and hour that Virgo rules. Take the leaves and the fruit, mix them with bear's fat,[1] anoint people suffering from rheum, and they will be cured at once. Take the twigs of the herb, make a wreath, and enwreathe the brow of a young woman. If she laughs, she has been seduced and she is not a virgin. If she has a gloomy look or cries, she is a virgin. If you wrap the root within the skin of a wolf and you carry it upon you, you will be unbeatable, as you will win over everybody. [f. 250]

The herb of *Libra* is the purple betony.[2] Take it when Libra rules, because it has great virtues. Its fruit, if drunk, cures the possessed, the epileptic, the ones who suffer from the stone and the colic. Its leaves, if eaten, cure amazingly every kind of pain. Its root, if censed, cures the cold, the catarrh, and the sorceries. Wrap the root within the skin of a fox, bind it on your right forearm, and you will not be afraid of robbers or demons.

The herb of *Scorpio* is the hound's tongue. Take it when Scorpio rules. It has a miraculous and dreadful power. Take its seed and wrap it within the skin of a deer, abstain from every evil action, and you will look dreadful and glorious. And no matter what lie you will say, people will believe you as if you were a god. Grind the leaves, take the juice, mix it with *krininon*[3] and anoint any kind of wound. It will be amazingly healed. Hold the root in your hand, and the dogs will not rush at you. Grind the whole herb, mix it with bear's fat and make an ointment. Anoint people suffering from rheum, and they will be cured in three days. If you feed any wild animal with the root, it will be tamed. It also has other virtues, which will be revealed by experience.

[f. 250v] The herb of *Sagittarius* is the *anakardios*.[4] Take it when Sagittarius rules. Wrap the whole root within the skin of a fox and wear it on your head. You will win over all, masters, judges, kings and lords. Grind the leaves, make a *kerōtē*[5] and anoint those suffering from any kind of inflammation and from kidney colic. They will be miraculously cured, so that everybody will be amazed. The root has yet another virtue: if it is placed in a house, it gives

[1] Another reading could be "sufficient fat."

[2] The text reads *belonikē*, probably a misspelling of *betonikē*, that is to say betonica, the purple betony.

[3] This is another name of *susinum*, a perfume consisting of balanos (*Balanites aegyptiaca*) oil, scented with lilies. See Manniche, *Sacred Luxuries*, p. 68.

[4] Unidentified.

[5] *Kērōtē* was an unguent made of olive oil, beeswax and colophony. A variety of components was added to these basic ingredients, depending on the condition of the patient.

happiness and prosperity. However, do not marvel at the virtue of the herb, but rather praise God who gives the virtues.

The herb of *Capricorn* is named stinking tutsan. Take it when this sign rules. If you give a woman to drink from the fruit, she will live but a few days. If you carry its leaves, all beasts will flee from you. But the most amazing thing is that if someone carries the herb and he is surrounded by a great number of beasts and lions, they will approach him as if he was a god. They will not touch him and they will not harm him, even if he sleeps among them. Give the root to the epileptic to eat. He will be completely cured within three weeks and he will be fearless wherever he may be, at night or at daytime, at any moment and in any place. And if he carries it as an amulet, the gift of prophecy will come upon him from God.

[f. 251] The herb of *Aquarius* is named meadow buttercup. Grind the leaves, store the juice and give it to someone, if you want to make him suffer from convulsions and die. Take its root, put it in the skin of a fish, when Aquarius rules, place it in a boat, and it will shipwreck wherever it may sail. The person who carries the flowers will be cured. This herb has yet another virtue. If you grind the leaves, mix them with flour and anoint the putrefactions of the flesh and the warts of the wounds. It removes them in three hours.

The herb of *Pisces* is the birthwort. Take it when this sign rules. It has great virtues. Its fruit, drunk with wine and honey, drives away every illness of the body. The root, if censed and worn, casts away any demons and every kind of blindness. It also drives away all illnesses and all plagues from the person who eats the root. Moreover, it is an antidote to all venomous creatures. If a man is bitten by a snake or infected by a poison and places the root upon him, he will be cured at once. [f. 252]

<Planetary herbs>

There are also herbs attributed to the seven planets, O dearest Rehoboam, and if you want to uproot them, do it at the hour when each planet rules. Recite the names and the prayers, and you will do such amazing things with them, that are impossible for a man to express in words.

The herb of *Jupiter* is the garden orache. Uproot it at the hour that Jupiter rules, say the names of the angels and recite the prayers. It has dreadful and amazing curative powers. If you give the root to epileptics to eat for seven mornings, they will be cured. If you give the root to the possessed to wear

together with frankincense, the demon will flee. Give the root to those suffering from the falling and foaming sickness to drink with indigo, and they will be cured at once. Grind the leaves, take the juice and anoint the cuts, the blows of swords and the injuries, and they will be healed within eighteen hours. If you give the herb's head to be worn, no man will be in danger from harmful sorceries. If there is a man is poisoned, give him the herb's head to drink with water and honey, and he will be cured.

The herb of *Mars* is the common butterbur. Uproot it at the hour of Mars and carry its inflorescences wrapped in wolf's skin. If ten thousand enemies are surrounding you, they will not be able to harm you, but you will be delivered from them unharmed. Grind the leaves, dry them and give them to drink with wine to a man or a woman that suffers from hemorrhage. They will be cured so miraculously, that everyone will be amazed by the power of the herb. Carry the root when you go to a war or battle. You will win and be delivered unharmed, and you will marvel at the divine power. Whoever carries the herb's flower, will be enviable among all people, [f. 252v] admired and mighty in power.

The herb of *Saturn* is the heliotrope. Take it at the hour that Saturn rules. Uproot it, recite the prayer and invoke the ruling angels. The herb has the following virtue. If you secretly give somebody one flower to eat, he will be afflicted with fever and shiver. If you give him two flowers, he will have quotidian fever. If you give him three, he will have tertian fever. If you give him four, he will have quartan fever, and so on. If you hide its leaves in somebody's pillow, he will not wake up, unless you take them from the pillow. If you give them to somebody to eat, he will go in sickness during his entire life, until death. He will not recover until you give him with the herb of Jupiter to eat. Carry the root upon you, as an amulet against Gellō.

The herb of the *Sun* is called Sun spurge, and by the Italians *tzirasolem*.[1] It is called Sun spurge because it turns its head towards the Sun. Uproot this herb at the hour that the Sun rules, while reciting the prayers. Put its flowers and fruit within the skin of an eagle and carry them upon you. If there is a treasure somewhere, it will be revealed at once, in the twinkling of an eye. You will see the gold or silver, and again the earth will close at once. Mark the place, dig, and you will find what you saw. Grind the leaves and mix them with rose water. Then, anoint your face and travel. Any wild man or robber will worship and honor you as a god. Carry the root, wrapped in the skin of an ass. You

[1] *Girasole* is the Italian word for the sunflower, which is a very distinct plant from the Sun spurge. There may have been a mix up here, since both plants turn their head towards the Sun.

will calm down irritated lords or kings. But if you wrap it with the skin of a seal and you carry it upon you, you will be admired and honored by kings, lords and officials. The herb has these unhampered powers. [f. 253]

The herb of *Venus* is called man orchid. Uproot it at the hour that Venus rules, while reciting the prayer and <the conjuration> of the angels. Take its flowers and fruit and wrap them in roe's skin. Bind them on your right elbow, and you will be loved by all women. Grind its leaves, mix with rose water, anoint your face and go out. Any relationship or matchmaking you make will be fortunate. Whatever you say will be believed. If you recite the names <of the angels> over the freshest tuber and give it to a woman, she will be loved and she will come to a marital agreement. The same has validity for men. But if you recite the names <of the angels> over a baked root at the hour of Saturn and give it to a couple, they will hate each other at once and they will start fighting.

The herb of *Mercury* is the cinquefoil. Uproot it at the hour of Mercury, reciting the prayer and the names. Take the flowers and the fruit, put them inside the heart of a black male or female cat, carry them upon you, and you will be invisible. Whatever you will do, will not be known. Dry its leaves, grind them very thin, mix them with oil and anoint any affliction of the eye, that is to say darkening, ulceration, fistula, opacity, pain and night blindness. You will cure it at once. If you carry the fingers of the root, you will cure any pain of the hands and fingers. If you eat some of the fingers of the root, you will have a good memory and be skilled in speaking. If you hear something you will not forget it. Moreover, take the root, wrap it in dog's skin, carry it upon you, and the dogs will not rush at you. And if you wrap the root within the skin of a fish and carry it, you will catch fish, as much as you want. Wrap the root in a piece of brocade, together with pure musk, and go hunting. You will hunt down animals and wild herds. [f. 253] This herb has all the aforementioned unhampered virtues and many more. If the root is eaten every day, it drives away all bodily illnesses and it grants success in life. Carry the root together with peony and frankincense, and you will be guarded from any kind of sorcery, as well as from the curiosity of evil people.

The herb of the *Moon* is the peony. It is called *delounaria*[1] by the Italians. Uproot it at the hour, month, wind[2] and sign of the Moon, which is Cancer, while reciting the prayer and the names of the angels. It has the following virtues. If you carry its head together with a cock's comb and you touch any

[1] *Lunaria* is the Latin name for peony.

[2] The text is probably corrupt here. This reference to the proper wind cannot otherwise be explained.

merchandise, it will be sold at once. And if you start a work, it will be fortunate. It grants profit in commerce. If you mix its fresh leaves with money, gold, silver or any other kind of coin and with these money you buy merchandise, in a while your treasure will increase, and you will be the possessor of a great fortune. But if you mix its baked leaves with your enemy's money, it will vanish. Similarly, if you give these <fresh> leaves to another person, he will be happy. If one eats them fresh, he will be fortunate, and the opposite counts <for the baked>. If you put any metal, covered all around with the stalk and the root of the herb, in a crucible and you melt it, you will find pure, shiny and excellent gold instead. The herb has yet many other virtues and powers.

The end.

Amen.

MS Atheniensis 1265

[f. 2]

<Talismans attributed to the twelve signs of the Zodiac>

You may learn and know the virtues and the powers of the signs of the Zodiac [in detail]. When you find the sign [where] the Moon resides,[1] as you were instructed before, and when you [learn] the following, you will find which sign has the power, each in its own time.

We will begin from March, when *Aries*, the first sign, rules. Aries is useful for making a talisman to bring you power and glory; for learning an art; <for asking for> a gift from a lord or from a friend, and for travelling by sea, at the hour of the Sun or Mercury.

Second sign: [*Taurus*] rules in April and its planet is Venus. It is useful for making a talisman for friendship, and for asking a favor from your beloved ones. But if you want to harm them, make a [talisman at the hour] of Venus.

Third sign: *Gemini* rules in May and its planets are the Sun [and] Saturn. Gemini is useful for [educating] children [at the hour of Saturn; for] a man to marry; for making a talisman [for beneficial judgments; for] speaking with a powerful man and [for uprooting] herbs at [the hour of Mars or Mercury][...] what is written above [...]

[Fourth sign: *Cancer*] rules in June [and its planet is the Moon. Cancer is useful] for making a talisman against demons; [similarly, for] displaying one's skill with the sword and for helping [friends; also for] hunting, at the hour of Jupiter.

[Fifth] sign: *Leo* rules in July and its planet is Saturn. [Leo is useful for slaying] one's enemies, and for making a talisman [to carry to war] at the hour of [Mars].

[Sixth sign: *Virgo* rules in August] and its planet [is Mercury. Virgo is useful

[1]Five folios from the beginning are missing. Ff. 1-1v are severely destroyed, but judging from what is readable, they contain general information about the twelve signs of the Zodiac. Ff. 2-2v are partially destroyed. Lacunae are supplemented where possible. My supplements are somewhat different than those offered by Delatte in *CCAG* X, pp. 66-68, since Delatte was just guessing, as he had not taken into consideration Harleianus 5596. Note that the scribe sometimes confuses the planetary rulers of the signs.

for bringing the spirits into a water pot; for] interrogating them [about a treasure; for speaking with them in the] [f. 2v] circle, that is to say the *circulum*, and for creating visions and similar, at the hour of Saturn.

Seventh sign: *Libra* [rules in] September and its planet is the Sun. Libra is useful for intimidating someone and [for] causing dreams; for a woman to send a dream to a man, and for a man to send a dream to a woman, at the hour of the Sun; for bringing peace between two enemies or in a married couple, if one of them is tempted, at the hour of Jupiter.

Eighth sign: *Scorpio* rules in October and its planet is Mars. It is useful for humiliating one's enemies, for causing a workshop not to sell things and for binding men at the hour of Mars; similarly, for unbinding them and for making and carrying a talisman in order not to fear enemies, at the hour of the Moon.

Ninth sign: *Sagittarius* rules in November and its planet is the Moon. It is useful[for] making sown fields fruitful. If you hold silver or gold coins [during this sign] they will multiply. It is also useful [for making confessions] to friends and for making and carrying a talisman [in order not to fear anyone], at the day of the Moon.

Tenth sign: [*Capricorn*] rules in December and its planet [is Saturn]. It is useful for destroying one's enemies [together with their whole families] at the hour of [Mars], and for making people hate each other, at the hour of [Saturn].

[Eleventh sign:] *Aquarius* rules in [January] and [its planet is Saturn. It is useful for] making a talisman in order not to fear the sea [and for calming it] at the hour of Mercury; also, for making a powerful binding at the hour of [...].

Twelfth sign: *Pisces* rules in February and its planets are Jupiter and Mercury. Make a talisman [in order to win at dice or bets] at the hour of [Mercury; also, for rendering oneself] invisible, [at the same] hour of Mercury.

The end of the signs of the Zodiac. [f. 3]

<*Talismans attributed to the seven days of the week*>

Learn this, in order to understand each planet well. You must know the hours of each planet, at the day it rules. We will start from the Sun.

The *Sun* rules on Sunday, at the 1^{st}, 8^{th}, 15^{th} and 22^{nd} hours. It is useful for making and carrying a talisman, in order to ask a favor from the authorities or to find a treasure; also, for causing beneficial judgments, for binding the

evil tongue, for making retribution and for causing things to be revealed.

Concerning the *Moon*: The Moon rules on Monday, at the 1st, 8th, 15th and 22nd hours. It is useful for making a talisman in order to subdue enemies, to dominate people, to sell or to buy; also, for [lending] or borrowing [money].

Concerning *Mars*: Mars rules on Tuesday, at the [1st,] 8th, 15th and 22nd hours. It is useful [for making] a talisman in order not to be in danger, even if you fight with swords; [also, for fighting against one's enemies;] it is also beneficial for blood-letting, for courage and for [battle].

Concerning *Mercury*: Mercury rules on Wednesday, at the 1st, 8th, 15th and 22nd hours. [It is useful] for travelling, for gaining wisdom and knowledge, for beneficial judgments, for education and for metalworking. If a woman [marries] a man during these hours, [the marriage] will never break. [It is also useful] for asking a favour from a man or from a lord, [for gathering and] subjugating the spirits from within the circle or *circulum*, [against the dangers of the sea] and for travelling. [f. 3v]

Concerning *Jupiter*: Jupiter rules on Thursday, at the 1st, 8th, 15th and 22nd hours. It is useful for actions related to bravery, for being glorified by men and women, for destroying sorceries [for hunting and for healing people].[1]

Concerning *Venus*: Venus rules on Friday, at the 1st, 8th, 15th and 22nd hours. It is useful for making a talisman in order to gain the love of a woman or of a man and to make a husband love his wife. If two persons fall in love during this hour, they will never break up or forget each other. This planet is very effective in love affairs.

Concerning *Saturn*: Saturn rules on Saturday and especially at the 1st, 8th, 15th and 22nd hours. His hours are useful for working against one's enemies, for questioning spirits in a vessel and for educating children.[2] [f. 4v]

You must also know that some of the aforementioned planets are beneficial, some malign and some of a mixed nature. The beneficial planets are three: Jupiter, Venus and the Moon. The malign planets are two. Sun and Mercury are of a mixed nature, because they are beneficial when they are connected to the beneficial planets, but malign when they are with the malign ones. Saturn and Mars are malign by nature.

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[1]The scribe forgot to write the paragraph concerning Jupiter and added it in the margin.

[2]The rest of f. 3v cites irrelevant instructions for finding which day of the week falls on any date given, together with a table on f. 4. Note that these instructions pertain to the Julian calendar.

Concerning the Head and the Tail of the Dragon[1]

You may know that the star that is called Head and Tail moves along with Saturn. The Head of the Dragon rules when Saturn rules, on Saturday, from the first hour of Saturday night, until the twenty four hours of night and day are completed. But the Tail rules after the hour of Saturn on Sunday, that is to say, from the first hour of Sunday night, until the twenty four hours of night and day are completed, like the Head. And you may also know the following: When the Head of the Dragon rules, be careful not to travel, because it signifies much trouble and dangers. And again, when the Tail of the Dragon rules and you are travelling by land, it signifies bloodshed and murders.

Concerning the Dragon who resides in the ninth heaven

There is a ninth heaven that is called starless, because it does not have stars. But there is a sole star in it, in the likeness of a snake. It surrounds this heaven completely. Four actions take place within this star. Sometimes it opens its mouth and yawns, sometimes it moves and clicks its tongue, sometimes it shakes [f. 5] its tail, and sometimes it quivers its middle parts. Behold, the four actions bring four effects. When it yawns, it shows death. Because when it yawns, it shows that the earth will receive human bodies. When it clicks its tongue, it foretells war, because its tongue is sword-like. When it shakes its tail, hunger will take place on the whole earth. And when it quivers its middle parts, it reveals great earthquakes.

This is the explanation: Behold four signs of the Zodiac that are in conformity with the snake: Cancer, Leo, Scorpio and Capricorn. Watch and observe the day of March when the Sun enters Aries. Find the position of the Moon at this day. If the Moon is in one of the aforementioned signs on the 13th of March,[2] you may know that the snake gave one of his signs for this year. If the Moon is in Cancer on the 13th of March, you may know that the snake yawned and it shows death. If the Moon is in Leo, the snake clicked its tongue and this means war in the whole world. If the Moon is in Scorpio on the 13th of March, you may know that the snake quivered its middle parts and this foretells great earthquakes in the world. And if the Moon is in

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[1] The Head and Tail of the Dragon are in fact the points where the orbit of the Moon intersects the Ecliptic. However the author of this section believes that it is a celestial body placed above the eighth heaven of the fixed stars, according to the geocentric system, and that its orbit is somehow connected with Saturn.

[2] Note that this section was written in the 13th or 14th century, when the Spring Equinox fell on the 13th of March, according to the Julian calendar.

Capricorn on the 13th of March, you may know that great hunger will take place upon the whole earth. If you calculate this with accuracy, you can predict the future without failing.

Concerning the useful and beneficial days of the Moon

It is essential to learn the days of the Moon in detail, in order to know the time when you will perform your tasks easily. This way you will be regarded as most fortunate and most enviable among the sons of man. If you see that the Moon agrees to the planets and the signs, you can do what you want. [f. 5v]

Day	Use
The first day of the Moon	is for winning in gambling, in chess and in other games, for luck, and similar.
Second day	It is for gain and for <winning at> chess.
Third day	For making a talisman for war and similar.
Fourth day	For causing love in a couple.
Fifth day	For causing the love of kings and lords.
Sixth day	It is good for beneficial judgments.
Seventh day	It is good for divining with a vessel, that is to say a water pot, for whatever reason.
Eighth day	It is good for finding treasures in the earth.
Ninth day	It is good for happiness within the family, and for taking care of the house.
Tenth day	For curing the epileptic.
Eleventh day	For making children obey their father.
Twelfth day	For making fathers love their children.
Thirteenth day	For the increase of one's property.
Fourteenth day	For seeing the spirits and for subjugating them.
Fifteenth day	For speaking with demons.
Sixteenth day	For making a man to love his wife.
Seventeenth day	For restraining a boat from sailing.

Eighteenth day	For a woman to confess whatever she did.
Nineteenth day	It is for opening locks.
Twentieth day	It is for destroying one's enemies and opponents.
Twenty first day	It is for binding the evil tongue.
Twenty second day	For unbinding sorceries.
Twenty third day	For fishing.
Twenty fourth day	For not being afraid of punishment.
Twenty fifth day	For binding or unbinding a couple.
Twenty sixth day	For compelling enemies and masters.[1] [f. 6v]
Twenty seventh day	For love and for bindings of love.
Twenty eighth day	Similarly, for love.
Twenty ninth day	For destruction.

Table 17: Talismans attributed to the days of the Moon, according to Atheniensis 1265.

How to calculate the Fundament of the Moon[2] for the year, if you do not know it: Take the number of the Metonic cycle[3] for the year and multiply it by 11. Then add 3 [corrupt text]. Do the sum <and divide by 30>. The remainder is the Fundament of the Moon.

<The seven planetary images>

It is said that the planet Saturn influences, that is to say produces, the following effects. When the Sun is in Capricorn and the [Moon] in Aquarius, at the hour of Saturn, make an image. It must be an old man with white hair. The finger of his right hand must point at the place. Write these names on his forehead with the knife of the art: Goral, Kēon, Ekperikouph. And write this

[1]F. 6 was left blank by the scribe. The text continues in f. 6v. There are some irrelevant notes in f. 6, added by a posterior hand.
[2]The Fundament of the Moon is a number revealing which day of the Moon falls at the 2nd of April, according to the Julian calendar. It should be added that if the number of the Metonic cycle is 17, 18 or 19, the Fundament of the Moon is increased by 1.
[3] The cycle of almost 19 years between the coincidence of the cycles of the lunar and solar months.

name on [the hand with] the pointing finger: Ouelgaēr. Then cense him with sulfur. And let the image stay where you think something is hidden, bury it in the ground and let it be there for a night. During the next night, take it and put it by your pillow. Then, take it again and bury it at the place it was before. Go to the place that the treasure is hidden at night. You will see a light over it, like a taper. Mark the place and you will not fail at this request.

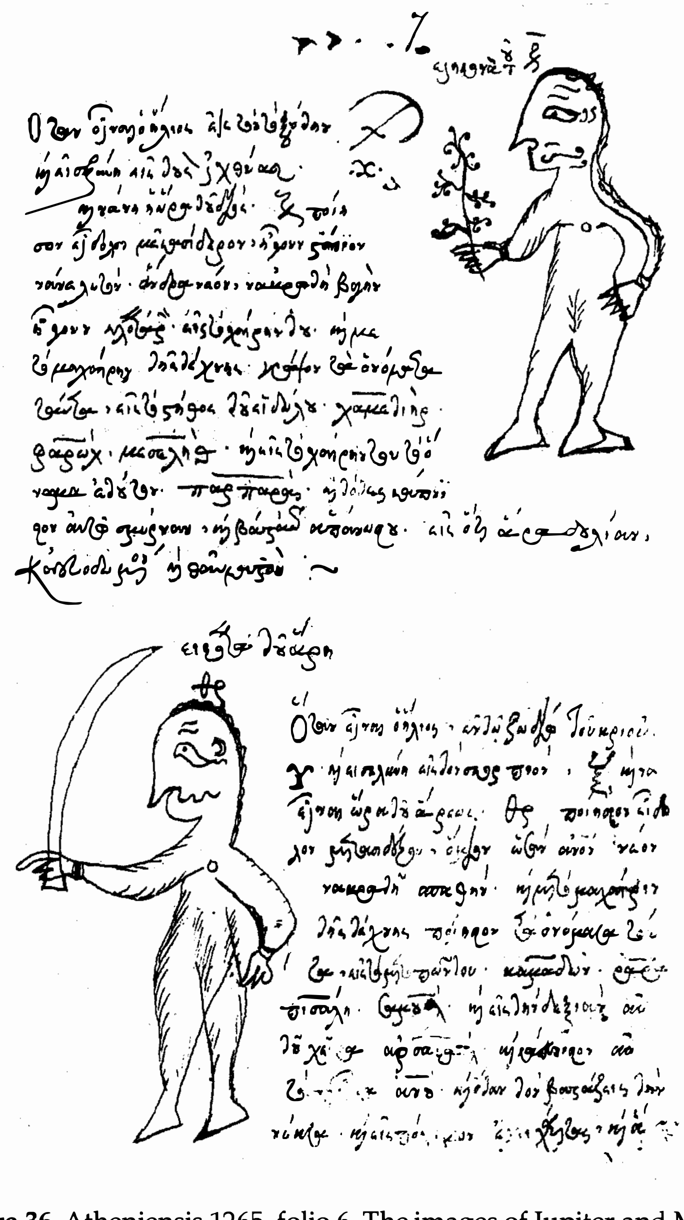

Figure 36. Atheniensis 1265, folio 6. The images of Jupiter and Mars.

[f. 7] When the Sun is in the sign of Sagittarius, the Moon in Pisces, and it is the hour of Jupiter, make an image with metal, that is to say cast tin, in the likeness of a young man. He must hold a bough or twig at his hand. Write these names upon the chest of the image with the knife of the art: Khametiēr, Pharōkh, Meselēth. And write on his hand this name: Parpara. Then, cense it with myrrh and carry it with you for luck in every affair. It is amazing.

[The image of Jupiter] [See Figure 36]

[The image of Mars]

When the Sun is in the sign of Aries, the Moon in Scorpio, and it is the hour of Mars, make an image with iron, in the likeness of a young man. He must hold a sword. And write these names on his forehead with the knife of the art: Kamadōn, Rhara, Pisalē, Samouēl. And on his right hand: Arsakaēl. Cense it with human blood. And if you carry it at night or at war, it has many virtues. [f. 7v]

The image of the Sun

When the Sun is in Leo together with the Moon, at the hour of the Moon,[1] make a crowned image with pure gold. On his right hand he must hold a scepter. And trace these names upon his chest with the knife of the art: Amprasēs, Ampras, Pantalon. And on his right hand this name: Apataiōn. Then, cense it with nutmeg. And if you carry it with you, you will have whatever you need from the authorities, as well as love.

The image of Venus

When the Sun is in Taurus and the Moon in Gemini, at the hour of Venus, make an image in the likeness of a woman, with yellow brass. She must hold an apple with her right hand. And trace these names on her forehead, with the knife of the art: Esapona, Gramme, Pitigie, Editre. And on her heart this name: Eligōn. And on her hand: Gourireth. Cense it with mastic and labdanum. When you carry it upon you, you will be loved by any woman you want. Moreover, if you carry it with you, you will be the favorite of all the women.

[1] Probably the hour of the Sun was meant originally.

The image of Mercury

When the Sun is in Gemini, the Moon in Leo or in Virgo, at the hour of Mercury, make an image with cast copper, in the likeness of a magister. He must hold a book with his hand. Trace on his forehead these names with the knife of the art: Issie, Gergiel, Mandysik, Gainer, Generma, Mōysēs.[1] And on his chest: Khousinoglisi, Oubnokhlē, Ysē. And on his right hand: Rhitēs, Kolpēs. Cense him with the skin of a hare and with frankincense. And if [f. 8] you want to learn an art, put the image at your pillow at the evening. He will appear at night like a teacher, and he will teach you this art in your dream. You will learn it quickly and you will remember it.

The image of the Moon

When the Sun is in Cancer, together with the Moon, at the hour of the Moon, take pure silver and make an image in the likeness of a woman. Let her hold a distaff and spin. Trace on her forehead these names with the knife of the art: Siolem, Lodar, Iakhlō. And on her chest: Ekpagmos. And on her right hand: Skaboimion. And on her left: Oglydōn. Then, cense her with styrax and galbanum. Then, hide her under the threshold of your workshop or your house, and you will sell whatever you want.

You must also know these amazing things: At first you must recite the prayer of the planet and the conjuration of the angel and the servant. Then, make the image. Moreover, learn this: When you find the planetary hour you want, recite the prayer first, and then conjure the angel.

The prayer of Saturn

> Eternal God, irresistible might, who arranges everything towards our salvation, give me the grace to subdue the planet Saturn to my will. I conjure you, planet Saturn, by your orbit, by your air, by your properties, by your heaven, by your brightness, by your virtue and in your following names: Gasial, Gokysael, Ektaser, Beltokhiel, Entatzik, grant me grace, virtue and power during the hour you rule.

The prayer of Jupiter

> O Lord God, the creator [of all things, visible and invisible], King [f. 8v] of kings and Lord of lords, give me the grace and power in order to

[1] *Mōysēs* is the Greek transliteration of Moses.

subdue Jupiter, for everything is possible to you, Lord. I conjure you, Jupiter, by your wisdom, by your knowledge, by your curative virtues, by the heavenly orbit you follow, and in your following names: Anoph, Orsita, Atnos, Origen, Atziniel, Akanitē, Tēnneostge, Nier, Rhanitza, grant me your grace.

The prayer of Mars

Eternal God, dreadful God, indescribable God, invisible God, whom no man can see, whom the abysses saw and bristled and the living became lifeless, give us your grace in order to be able to subdue the planet Saturn[1] Mars. I conjure you, fiery Mars, by God who created the fiery virtues, the intellectual natures and the whole fiery host. I conjure you by your virtues, by your orbit, by your brightness and in your following names: Outap, Nouēt, Khoibi, Gianiak, Akhlē, Impyra, Noliel, Siat, Adykhēl, Tzanas, Plēsym, grant me your grace towards the purpose I am working for.

The prayer of the Sun

King of kings and Lord of lords, supreme essence, eternal power, incomprehensible light, infinite light, the only generous, the dispenser of mercy, look upon us with your grace and benevolence, so that we will be able to subdue this planet, the Sun, and possess its virtues. I conjure you, untouched, unconquered Sun who shines at day, by your annual cycle, by your wings, by your virtues and in your following names: Glibiōth, Antikon, Lēthetioud, Aglipal, Elbaoukh, Pypour, Nopliosēm, Oogēn, Godasost, Toultouraph, Iōnan. In these names I conjure you; do not disobey me, but assist my present work by your grace. [f. 9]

The prayer of Venus

Eternal God, the only benevolent, who keeps off the evil by your philanthropy, who infinitely possess the inscrutable sea of goodness, from whom derives the compassion of love, I beg your philanthropy, grant us the full virtue of the planet Venus, in order to do such and such. I conjure you, planet Venus, most beautiful and sweet, by your grace, by your orbit, by your virtue, by your sweetness and in your following names: Ēreth, Labak, Siar, Satēr, Touid, Toutimar, Rhesphodōm, Syrōph, Kakym, Sentiap. I conjure you in your above names; do not disobey me, I conjure you not to

[1] This is evidently a mistake of the scribe.

disobey me, but assist me by your grace in my present work.

The prayer of Mercury

Almighty Lord, the inventor of wisdom and knowledge, the maker of haven, omnispective and omnipotent, grant us the grace you bequeathed to your planet Mercury, so that we may do such and such. I conjure you, all-wise, most erudite, most intelligent, adaptable, most watchful Mercury, by your wisdom, by your erudition, by the orbit you follow, and in the following names: Nyphan, Piout, Nomēn, Selak, Niar, Merepōn, Stemēnos, Pyripton, Miet. In your above names I conjure you; grant your grace and your virtue to the operation I wish to attempt.

The prayer of the Moon

Lord and master, the ruler of the living and the dead, who fashioned man in your wisdom, in order to dominate your creatures with piety and prudence, assist me, your servant, so that I may receive the grace to subdue the planet Moon and finish the operation I have started. I conjure you, Moon, most beautiful purple of the heaven and consolation of the night. I conjure you by your orbit, by your renewal, by the innumerable degrees you pass through and in your following names: Baliadē, Onitzēr, Sparonē, Sōrtērkha, [Gabēd,] Outoupōn, Keoulēs, [f. 9v] Gōmedēm, Kaphiban. In the above names I conjure you, Moon, grant your grace and your virtue to the operation I attempt.

The end of the prayers

When you want to pray to God in order to answer your prayer regarding the operation you want to do and the talisman you want to make, recite the Lord's Prayer three times and then the Hail Mary. You must kneel with bare knees. Face the east, where the Sun is rising, give honor, glory and thanks to the almighty God, and pray with a warm and fervent heart for what you want to do. You must have the fear of God, as the prayer indicates. After the prayer to God at the east, turn to the planet again. As you see it, conjure it with a humble heart, and recite the conjurations together with the names, at the hour of Saturn, or of Jupiter, or of another planet that you need. But before conjuring the names of the planets, conjure the planetary angels Sakatiēl and Ktēnoēl, as well as the demons Alēdēpōr and Klēdatōr. After you have conjured the angels and the demons, conjure the names of the planet. And when you want to conjure an angel or a demon at the hour he rules, as we wrote before in detail, say to him as follows.

Conjuration of the angel

> I conjure you, holy angel so and so who rules this hour and who is appointed for the provision and service of mankind, who is eager at all times, strong, brave and sharp. I conjure you by God, who ordered you to guard this hour.

Then you must have ready the incenses of each planet, separately. When you recite the prayer and the conjurations of each planet, put them on the censer at the hour of each planet and burn the incenses, as we will explain below.

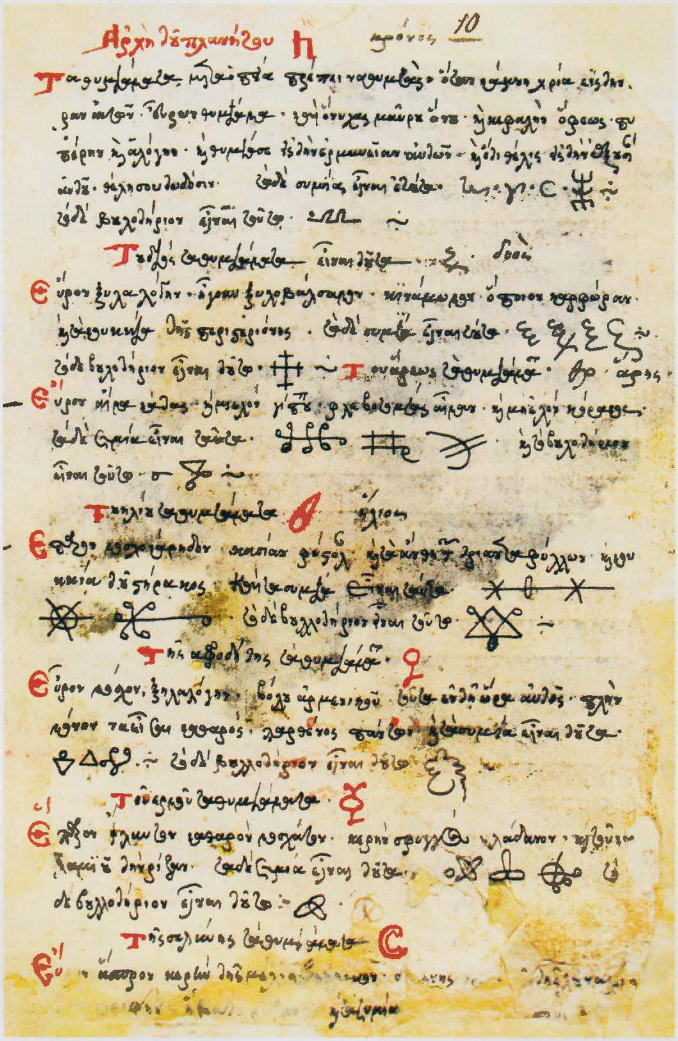

Figure 37. Atheniensis 1265, folio 10. The signs and the seals of the planets. The signs of the Moon are destroyed and the seal is depicted in folio 10v, Figure 38.

[f. 10] *Here begins the planet Saturn*

These are the incenses that must be censed when it is needed, at the hour of Saturn. Find some nigella, nails of a black ass, the head of a snake, pepper and aloe wood. Cense according to the instruction, at the hour of Saturn, and he shall grant you whatever you want, provided it is within his power. The signs are these: [signs]

And the seal is this: [seal]

These are the incenses of Jupiter

Find some aloe wood that is to say *xylobalsamon,*[1] cinnamon, opium, camphor and vervain seeds. The signs are these: [signs]

And the seal is this: [seal]

The incenses of Mars

Find some cat's blood, a horse's brain, blood from a blood-letting, and a crow's brain. The signs are these: [signs]

And the seal is this: [seal]

The incenses of the Sun

Take nutmeg, cassia, annual mercury, roses, styrax seeds. The signs are these: [signs]

And the seal is this: [seal]

The incenses of Venus

Find some musk, aloe wood and Armenian bole. Cense them at the hour of Venus. But you must be clean, pure from everything. These are the signs: [signs]

And this is the seal: [seal]

The incenses of Mercury

[1] This is a mistaken explanation, since the *xylobalsamon* or balsam wood is either the wood of *Commiphora gileadensis*, or the wood of a now extinct species of persimmon. In any case, it has nothing to do with aloe wood.

Take pure frankincense, musk, wasp wax, labdanum, sweet flag root. These are the signs: [signs]

And this is the seal: [seal]

The incenses of the Moon

Find white beeswax, saffron, bay root, the upper parts of peony and blackberry root. The signs are these: [...] [f. 10v]

And this is the seal: [seal]

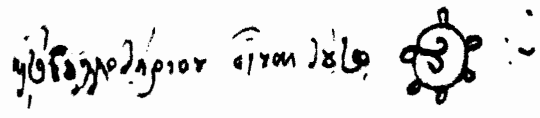

Figure 38: Atheniensis 1265, folio 10v. The seal of the Moon.

This is the end of the incenses of the seven planets. Now we will start again their prayers and conjurations which are to be recited during censing, because they are very useful for making them obey us.

The prayer of Saturn

> Lord our God, the great and supreme, who created and fashioned man, the abyss saw you and feared, the living saw you and became lifeless. By your name and by your great power I conjure you, Saturn. By your antiquity and by your foresight I conjure you, Saturn. By the height of the heavens and by the depth of the sea, I conjure you, cold Saturn, who has authority over any harm, and who gives treasures.

Look again at the same planet and say:

> I conjure you, Saturn, in the following names: Arphin, Oket, Alioub, Beria, Ougraph, Sarōk, Tasmon, Odēl, Sygip, Sotadē, grant your grace and your virtue to the work I am going to do at this hour, in order to be effective and true. Amen.

Before conjuring the planet, conjure the angels of the planet, Saratiēl and Ktēnoēl. Conjure the demons also, Alēdapōr and Klidatōr. After this conjure the names of the planet. Do this for every planet.

The prayer of Jupiter

O God, the great, praised and incomprehensible, whose height of divinity is immeasurable, I, the unworthy, beg the height of your compassion, hear me at this hour and make this attempt and work I want to do, to be highly effective. I conjure you, most valorous and most beneficial Jupiter, by the immeasurable ankle of God, do not disobey me. I conjure you, O Jupiter, [...] by the grace of all herbs, do not disobey me. [I conjure you, Jupiter,] by your strength, by your miraculous [f. 11] virtues and in the following names: Misan, Misaou, Alsignō, Pelkasyr, Asbon, Kedesod, Alamyr, Sedio, Aloi, Azaēr, Myraan. In your great names, grant your grace and your virtue to my work, in order to be effective and true.

The prayer of Mars

O Lord, powerful and mighty, whose anger dries the abyss, whose powerful glance breaks mountains, the mountains feared you and the choir of the angels worshipped you. In your name, O Lord my God, ~~I conjure you~~ I, your servant, beg you, and in your name I dare to attempt every work. <I conjure you,> Mars, bellicose Mars, by the heart of the mighty lion, and by the burning of fire, to obey me. I conjure you, Mars, bellicose, sanguine and daring, by your air, by the earth and by the centre of faith,[1] obey me. O Mars, who rejoices in the death of men and grieves in happiness, I conjure you by Him, whom you and every stellar essence fears, and in your following fiery names: Agla, Asyr, Pēklērōth, Hydōr, Omyr, Skounareph, Kalēnos, Almynat, grant your entire grace and your virtue in my present operation. Amen.

The prayer and the conjuration of the Moon

Lord almighty, supreme, creator of all, king of kings, who fashioned man, who adorned the heaven with stars and the earth with flowers, before the sight of whose [power] every creature, visible or invisible, trembles, I, your unworthy servant, beg you and I entreat you to [hear] me and subdue to me this planet of the Moon, [its powers and] its virtues. [f. 11v] Lady Luna, the order and the knowledge of the world, the purple of the sky, the consolation of the night and the queen of the constrained spirits; lady Luna, the indication of time, the sign of all celebrations and festivals, I conjure you by the high throne of God, by your shiny rays and by the resurrection of God, obey me. I conjure you

[1] A corrupt phrase that originally was "the centre of the Earth."

by the Cherubim and the Seraphim, by all the orders of the angels and in the following names: Galabēr, Benoēl, Agrakoēl, Ademael, Thielaphoēl, Arephiel, Zogothoul, Hygalaēl, show your grace, your power and your virtue in this operation. Amen.

The end of the prayers and the conjurations.[1]

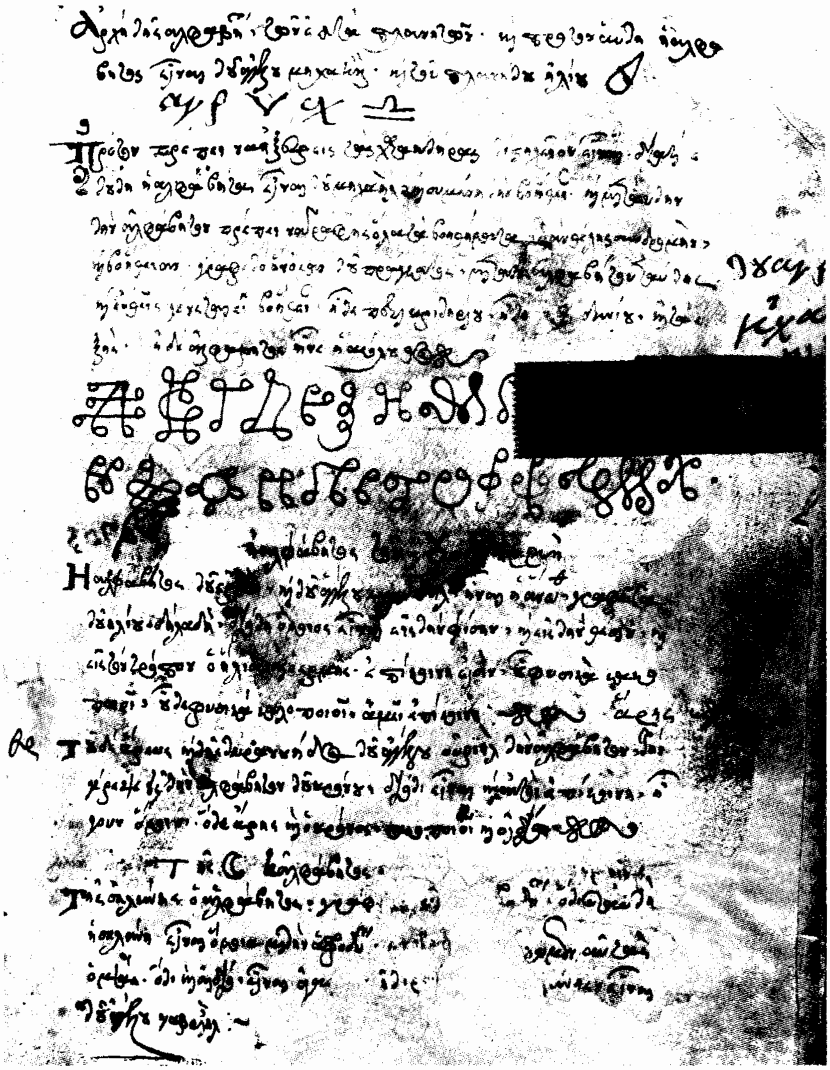

Figure 39: Atheniensis 1265, folio 12. The alphabet of the Sun. The letters k, l and m cannot be discerned here.

[1]The prayers of the Sun, Venus and Mercury are missing. The rest of f. 11v is simply adorned with a graphic.

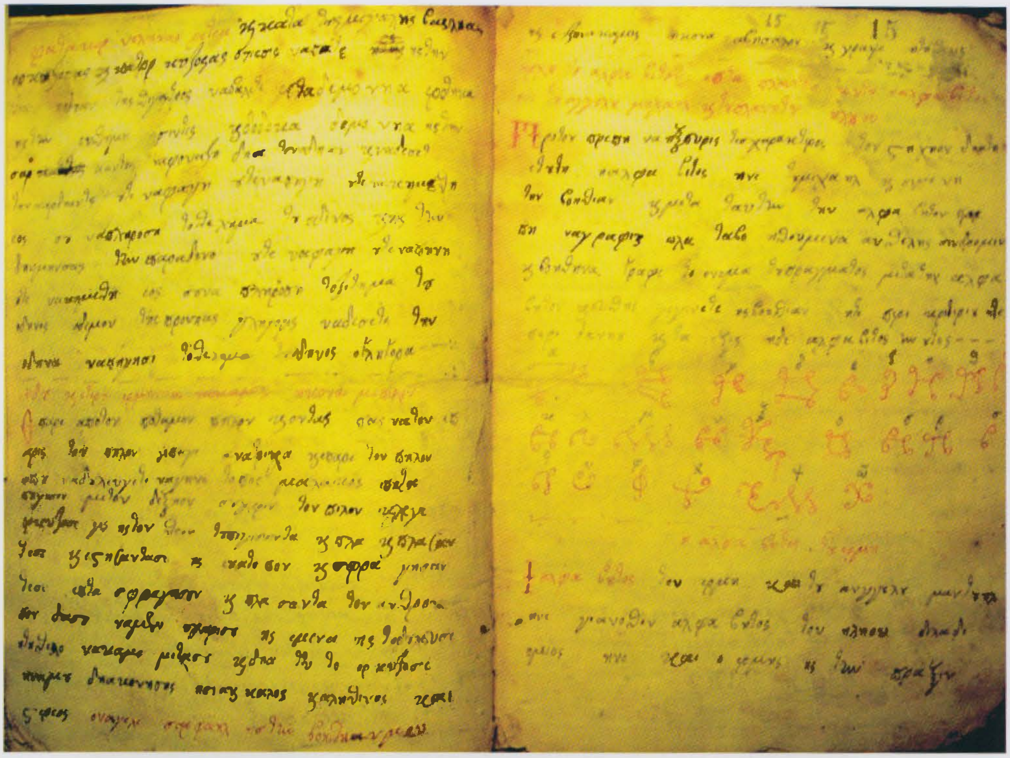

Figure 40: Atheniensis 115, folios 14v-15. The alphabet of the Sun from B, with all the letters visible.

[f. 12] *Beginning of the alphabets of the seven planets.*
First of all, this is the alphabet of angel Mikhaēl and of the Sun.

At first you must learn the characters. This is the alphabet of Mikhaēl and it grants assistance. You must write the talismans with this alphabet. If you want assistance and help, write what you want with this alphabet, and he will assist you at once, either for a beneficial judgment or for a loan and the similar. The alphabet is the following:

[The alphabet of the Sun]

The alphabet of Mercury

The alphabet of Mercury and of the angel Mantouēl is the one written above, the same with the alphabet of the Sun, because Mercury is similar with the Sun in nature, virtue and ways. Sun and Mercury are of a mixed nature. Not naturally malign, nor naturally beneficial, but mixed.

Seek the alphabet of Mars and of the rule of the angel Ouriēl in the alphabet of Saturn, because they are similar, that is to say alike. Mars and Saturn are both malign.

The alphabet of the Moon

The alphabet of the Moon is written [like the one] of Venus. We write them similarly [because] they are both beneficial. The rule [of the] Moon belongs to the angel Gabriēl.

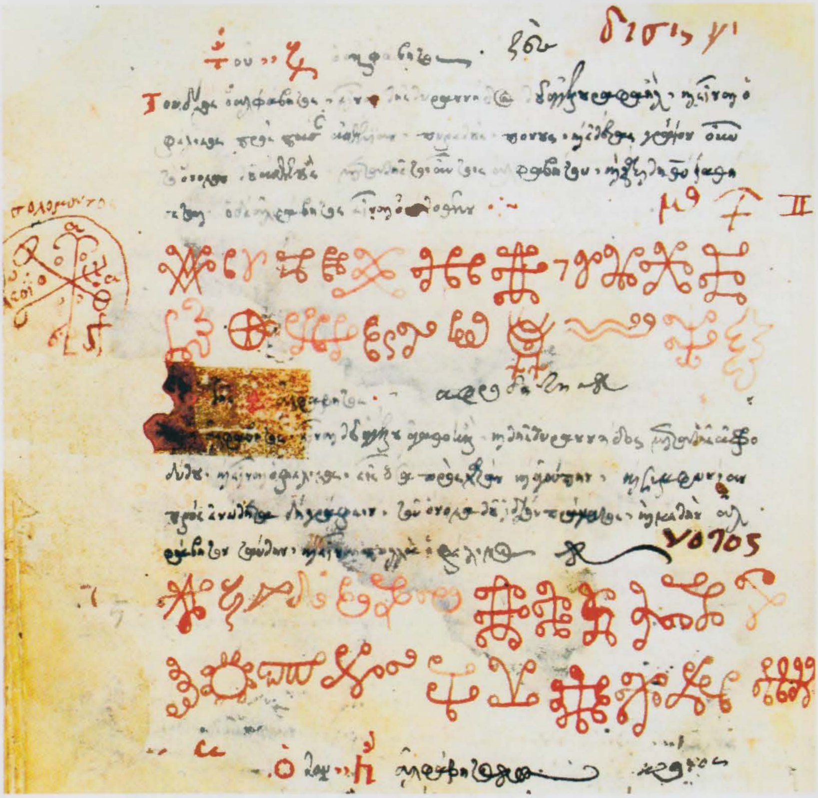

Figure 41: Atheniensis 1265, folio 12v. The alphabets of Jupiter and Venus.

[f. 12v] *The alphabet of Jupiter*

The alphabet of Jupiter is of the rule of the angel Rhaphaēl. It is useful for every illness, for fevers, pains and the similar. Write the name of the patient with this alphabet, and he will be cured by the grace of God. The alphabet is the following.

[The alphabet of Jupiter]

The alphabet of Venus

The sixth alphabet belongs to the rule of the angel Agathoēl and to Venus. It is useful for operations related to joy, love, agreements and concord. The operation must be written with this alphabet. It is very beneficial.

[The alphabet of Venus]

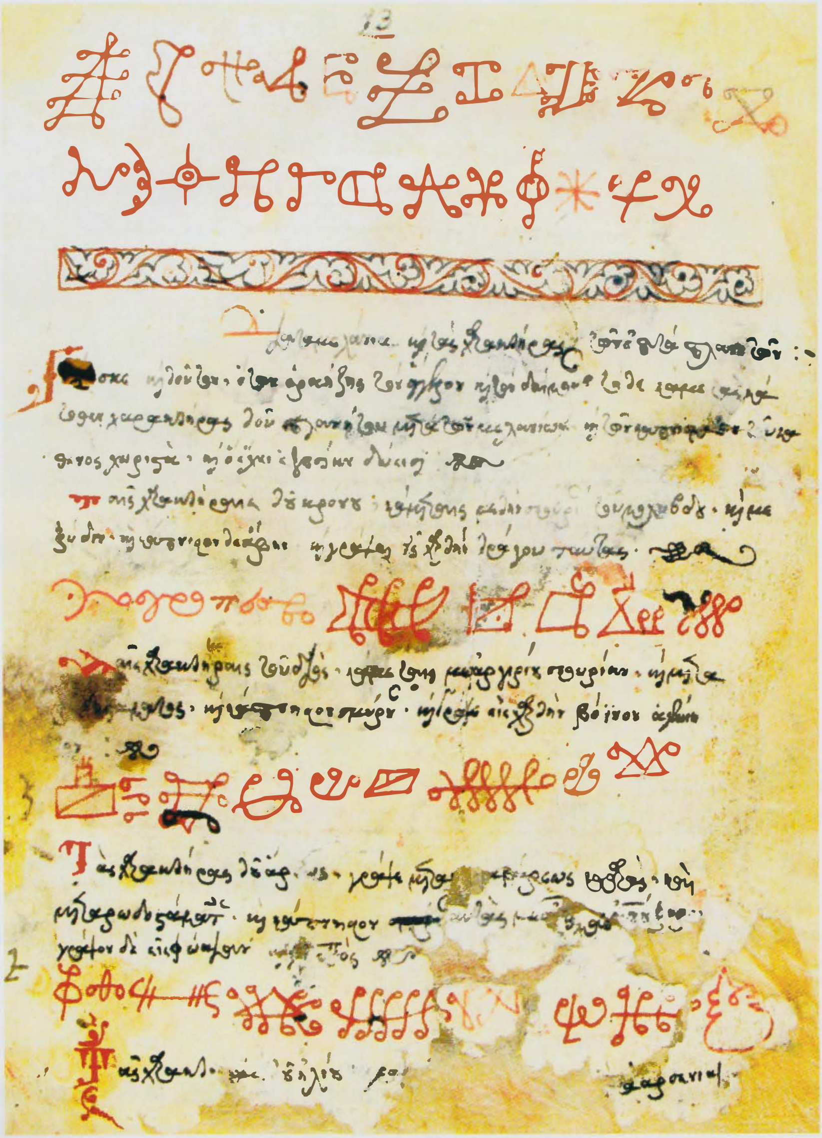

Figure 42: Atheniensis 1265, folio 13. The alphabet of Saturn and the characters of Saturn, Jupiter and Mars.

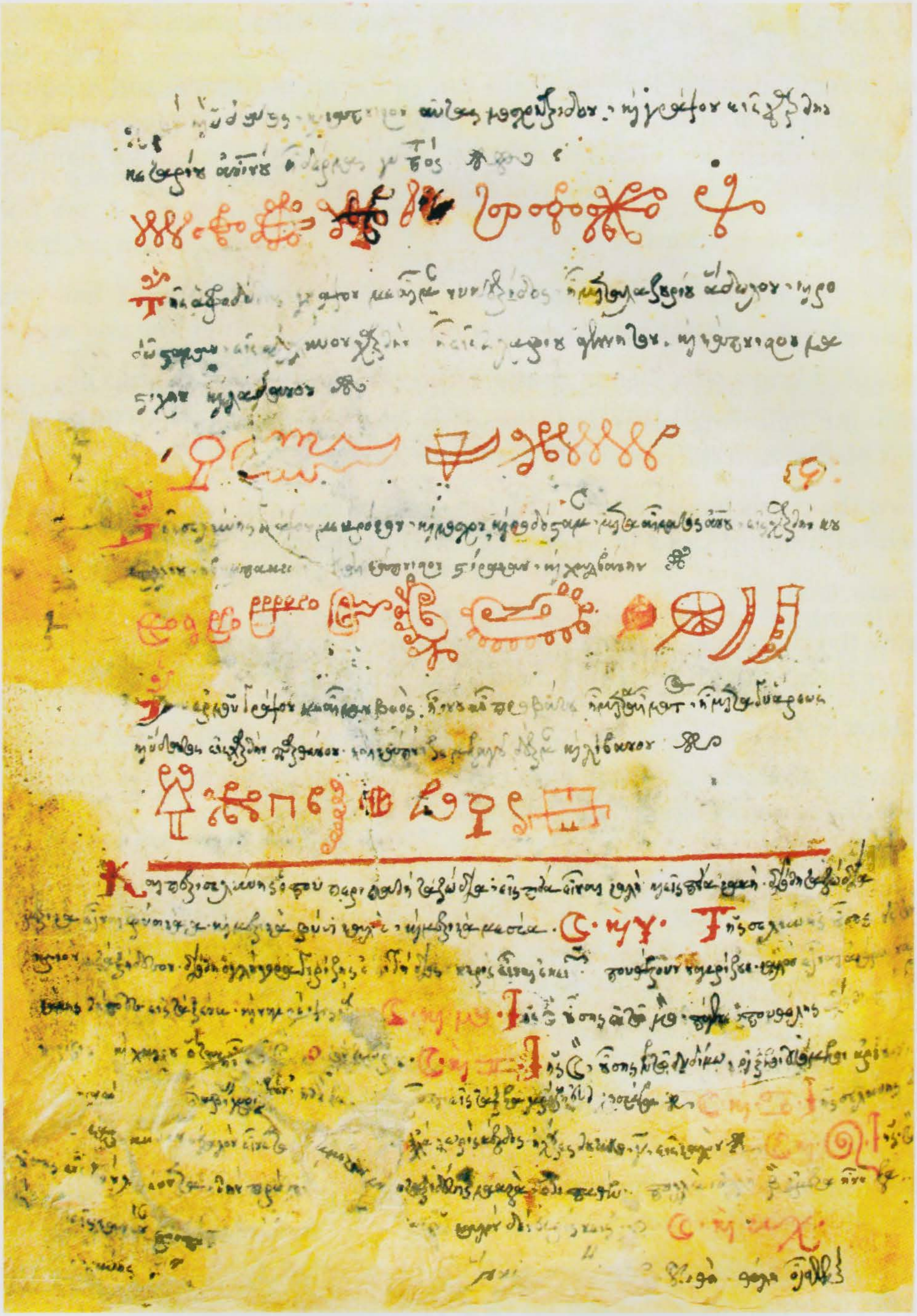

Figure 43: Atheniensis 1265, folio 13v.The characters of Sun, Venus, Moon and Mercury.

The alphabet of Saturn

The seventh alphabet belongs to the rule of the angel Ktēnoēl and to Saturn. It is useful for harming one's enemies and for causing their possessions and desires to dissipate. Write the name of any person you want <to damage> with the present alphabet, and you shall be amazed. [f. 13]

[The alphabet of Saturn]

Concerning the inks and the characters of the seven planets

Moreover, you may know this: When you conjure the angel and the demon, draw the following planetary characters with the inks and the incenses of each planet. And the planet will grant you its power.

Draw the characters of Saturn with the dross of lead and with vinegar. Cense them with sulfur. Draw them on a male kid's parchment.

[Characters]

Draw the characters of Jupiter with the dross of silver and with [rose] water. Cense them with myrrh. Draw them on an unborn calf's parchment.

[Characters]

Draw the characters of Mars with pure cinnabar and rose water. Cense them with dried human blood. Draw them on a seal's <parchment>.

[Characters]

Draw the characters of the Sun [with gold or] with [f. 13v] orpiment and water. Cense them with nutmeg. Draw them on a parchment from a human foetus or on a foal's parchment. [Characters]

Draw the characters of Venus with the blood of a bat, or with pure lapis lazuli and rose water, on a pup's or on an unborn fawn's parchment. Cense with mastic and labdanum. [Characters]

Draw the characters of the Moon with saffron, musk, rose water and human blood, on a cony's parchment[1] or on paper made of cotton. Cense with styrax and galbanum. [Characters]

Draw the characters of Mercury with the blood of an ox or of a lamb, or with blood, or with rust and water on virgin parchment, and cense with the skin of a hare and frankincense. [Characters]

[1] Rabbit parchment.

Concerning the Moon, when it passes through the signs of the Zodiac; when it is beneficial and when it is malign: because some of the signs are good by nature, some evil by nature, and some middle.

Moon and Aries: When the Moon is in Aries, you can travel, because you will return quickly. This time is good for the people who want to return. It is also good for doing whatever you want in the foreign parts or for searching something there.

Moon and Taurus: When the Moon is in Taurus, go wherever you want, because you will return. Rejoice when the Moon is in Taurus.

Moon and Gemini: When the Moon is in Gemini, people who travel to foreign parts return after much time. [If they travel within the borders of their country,] they return coercively. If they travel in a foreign country, they return happily.

Moon and Cancer: When the Moon [is in Cancer], it is good to travel. But it does not grant earnings. It is good after the third <day>.

Moon and Leo: When the Moon is in Leo, at the first [day] do not travel far, because you will suffer a lot. But the second day is better. [If you travel at the third day] you will be extremely unlucky.

Moon and Virgo: [When] the Moon [is in Virgo...][1]

[f. 14v] *How to make the knife of the art*

When you are going to make the knife of the art – with which you must cut into shape everything you need – find a knife or a sword that has brought death. Steal it and give it to the blacksmith, in order to forge a blade on Tuesday, that is to say the day of Mars, at the first hour. Fix it with a handle made from the dark or black horn from a he-goat. And at the hour of Mars again, write these names upon the knife: Rhakhōr Rhadiamoēna Arōnē Aphyne. Store this knife and do not cut anything, except for the pen of the art and whatever the art needs.

How to make the pen of the art

Take the aforementioned knife of the art. Go to a place with dry reeds and say:

[1] Only a few lines are destroyed here, but the rest of the text is missing, since nine folios were torn out. Ff. 14-14v contains some undefined diagrams and six irrelevant magical recipes.

O angel Sabaōth, Adōnai, Eloi, Tetragrammaton, come here to my help.

Cut with one strike [f. 15] only, and make seven pens, one pen for each planet. Cut each pen at the hour of the appropriate planet. Write everything you need regarding this planet.

How to make unborn parchment

Sometimes the instruction says to write on unborn parchment. You must make it this way. When the animal is pregnant, that is to say it carries a baby, slaughter it. Take the unborn animal, but be careful not to let it fall on the ground. And while you are skinning it, recite these names:

Senykhri, Elōi, Elōi, Rhōi, Esōthen, Emmanouēl.

After you have skinned it, go to a river or to running water, wash it and scrape it well, while reciting these names:

Rhogeēl, Rhasaphaēl, Morōth, holy angels, cleanse this skin in order to be pure and ready for everything I will write upon it. Let it be successful and true.

Then take a new and clean pot and sprinkle the skin with pure quicklime, while reciting the following:

Erloakh, Borkhanon, Eli, Eliōn, the precious and great name of the great king, make this unborn parchment ready for everything I want to write upon it.

And when it dries, write upon its throat these signs: [Signs]

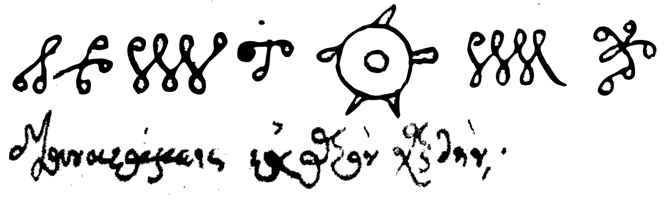

Figure 44: Atheniensis 1265, folio 15. The characters to be written upon the unborn parchment's throat.

How to make pure parchment

If you are going to make pure and virgin parchment, the animal must be male, a suckling lamb or kid. Slaughter it with the aforementioned knife of the art and recite these names:

> Olai, Almai, Anerneuton, Iōtzakh, Semporphyran, Iaou, Ianarou, Arouth, Maroukata, Takata, Adōnai, Ieoulson, Enaou, Ia, Ia, Tetragrammaton and Sophar, holy name, mighty and dreadful, cleanse from every sin and [f. 15v] impurity the skin of this animal, in order to be firm and pure. And make firm whatever I may write upon it.

Flay it, scrape the skin, wash it seven times, recite the names written above, work it with quick lime and write.

If you want to write with the blood of an ox

Take the knife of the art, slaughter the animal and recite these names:

> Elkoutzel, Lamet, Santagē, Theophylos, Alpha, Salbai, Almighty, angel of the great will, come to my help in my present operation, so that everything I will write with the blood of this animal will be effective.

If you want to make an image with wax

Take wax from a honeycomb that has been eaten by a bird and carries no honey. Place it <in a church> to be present at three Masses. When you want to make an image, say as follows.

> Angel Adōnai, come to my help, Agla, Aglai, Ophnai, Elemouēl, Elōkhri, grace of prudence and paraclete of wisdom, Apēsmeēl, Litan, Anephneton, Sephorei, Iōgal, Anagenikē, Gereriōn, almighty, Eikōn[1] name, Allēlouia, God, Theophilos, God, Dotoi, Thaiidōmas, Pheriōn, Alōn, Elōn, Lord Almighty who gave the law to Moses, hear me and make such and such thing that I will fashion with this wax, to be successful and true.

Then, take the wax, make an image, and do whatever you need, as the instruction says. If you will not follow the instructions, it will be futile.

How to make an image with clay

Take clay from a river. When you go to collect it, walk contrary to the flow, until you find the kind of clay that you like and can be worked. The place must be untrodden. Take the clay in your right [f. 16] hand and say:

---

[1] *Eikōn* means image in Greek.

> I conjure you, Earth, by God who created you, put you in your place, sealed you with seven seals and fashioned man from you, keep your virtue within me and serve me sincerely and truly in whatever I want to do with you. I therefore conjure you to serve me sincerely, truly and firmly, as you are true. Angel Sarphaēl, come to my help.

Make images or bricks this way, and write whatever you want.

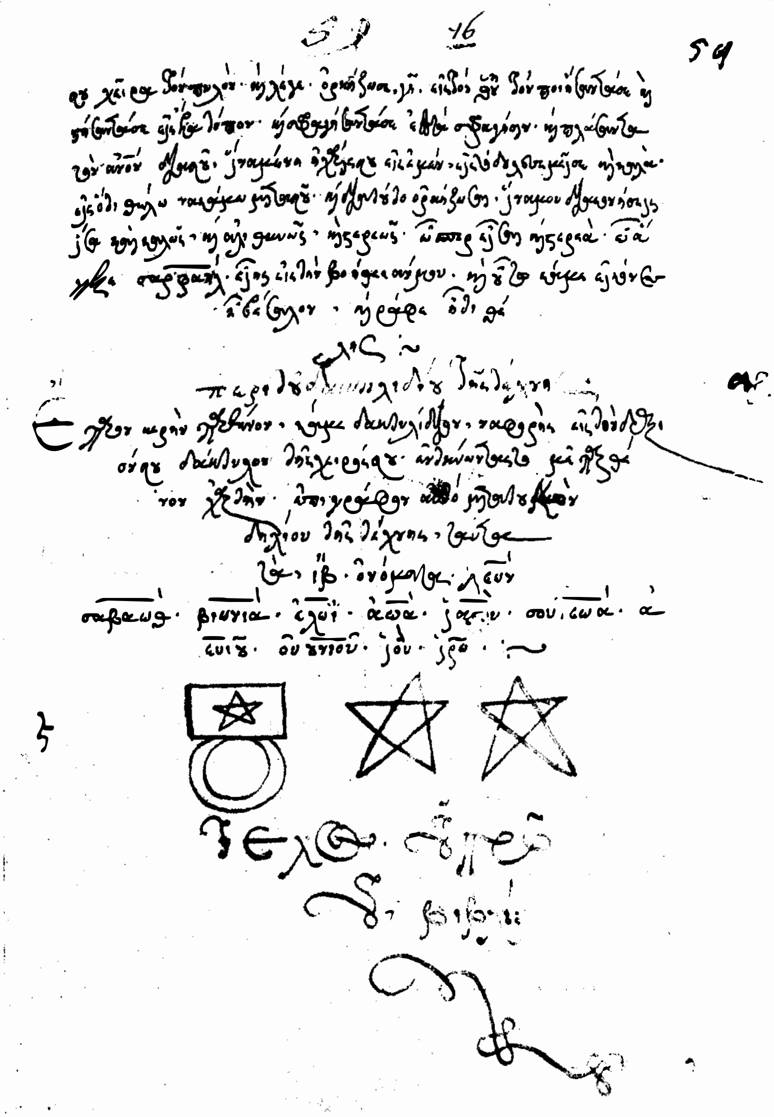

Figure 45: Atheniensis 1265, folio 16. The image of the ring together with two pentagrams.

Concerning the ring of the art

Take virgin wax and make a ring to wear on the <index> finger of your right hand, after you coat it with virgin parchment. You must write these twelve names upon this <parchment> with the pen of the art: Leōn, Sabaōth, Biōnia, Elōi, Aōa, Iasou, Souieōa, Aeuiou, Ououniou, Iou, Irō.

[Image of the ring]

The end of the first book.

[f. 16v] *The second book*

Concerning the art of the circulum or circle, <used> in order to interrogate spirits

And now that you have learned the art and the method of each instrument and everything is discussed in detail, it remains for you to learn about [f. 17] the place where you are going to stand with your apprentice, about which nobody else must know.

Go find a proper place to trace a circle. Let the place be at the peak of a mountain, in the woods, on a plain, in a cave, near the sea, in a garden, at a place where somebody was killed in old times and where neither the crow, nor a rooster, nor the voices of men can be heard, at a pure and trackless place, near a river, or near a meeting of three roads. It has to be far from people, where nobody can hear or see, and where the human voice cannot be heard, in order <for you> not to be obstructed by anybody.

When the Sun is in opposition to the Moon, put on the aforementioned ring, take the knife of the art and trace the circle on the ground. The ground must be flattened and well swept, in order to receive the signs of the circle that will be traced with the knife. You must have two braziers, new and clean. Fill them with lit charcoals that are not smoking, and place upon them the following incenses: aloe wood, fragrant costus, cloves, nutmeg, fragrant saffron and fragrant frankincense. Moreover, add some water lily, nigella, root of daffodil and blood of a man that was killed undeservedly.

After the censing, take the knife of the art at once and trace the circle inside, and the square outside, as we will show. Allow enough width and length to contain two persons. Make the gate of the circle just enough for somebody to go in and out. Let the gate be towards the south, and be careful not to step upon the letters of the gate when you go in and out.

Let the Moon be at fourteen and a half days. If this happens at night, you must have three new and clean lanterns with tapers inside them, so that you can read

the conjurations without the candles being extinguished by the spirits. You must have it within the circle, near you, in order [f. 17v] to read the conjurations. But if you do this at daytime, you need no lanterns, nor tapers. The circle is the one depicted below. Think well, in order not to fail in your aim.

This is the circle of the art.

[Image of the circle][1]

[Inside the circle, upper part:] The place of the magister

[Inside the circle, lower part:] The place of the apprentice

[Around the circle, beginning from the left:] Malēa (pentagram) Anaeliel (pentagram) Kephares, Askoune (pentagram) Mpakalōn (pentagram)

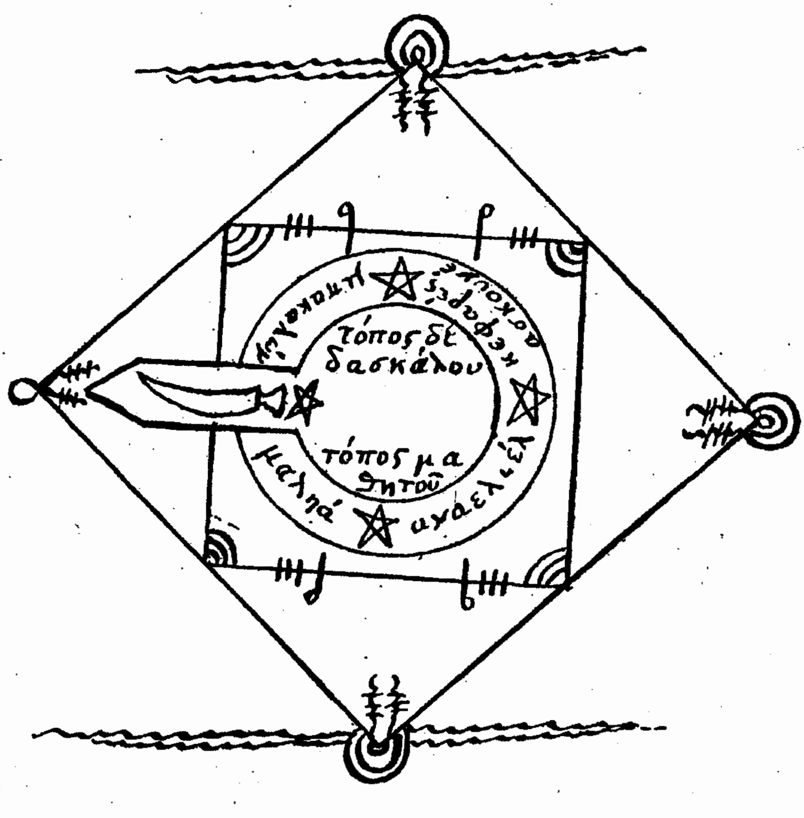

Figure 46: Atheniensis 1265, folio 17v, the circle of the first method of evocation.[2]

[1] Four folios have been torn off in this place. The rest of the instructions about the first method of evocation are missing, as well as the first part of the instructions concerning the second method of evocation.

[2] As depicted in *Anecdota Atheniensia*, p. 25.

[f. 18] Behold the circle below. Behold, you can see the circle depicted below.

[f. 18v] [Image of the circle]

[Over the circle:] The circle

[Inside the circle:] The place of the magister and the apprentice

[At the four angles of the square:] North,[1] East, South, West

[Around the circle, beginning from the left, clockwise:] Pantheion, Ana, Adōnai, Eliōn,Tetragrammaton, Asiōn.

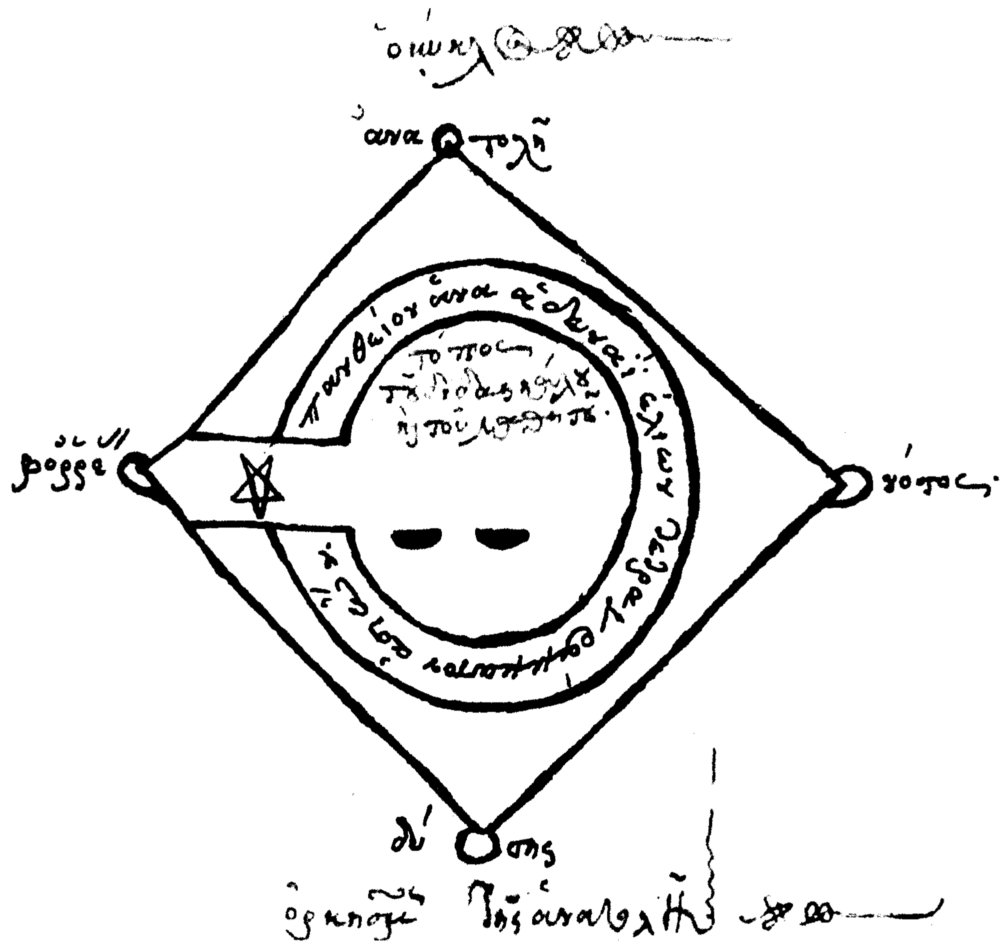

Figure 47: Atheniensis 1265, folio 18v. The circle of the second method of evocation.

[1]Note that this time the gate is situated towards the north.

Conjuration of the East

O you, spirits of the East, Loutzēpher, Peltzapouth, Phatai, Gaasi, Sabolōn, Kelsiōd, Polaskon, Periorath, Orekornai, Ornias, Abekhkhe, Binae, Lampores, Paratōn, Bokarpa, Onos, Kelid, Lykotas, Plixtephra, Kakēstē, Kemlanes, Rhieridōn, Akhyzigozeēs, Operal, Miarer, Kiōnas, Laeoure, Lapite, Migadel, Mentephrōn, Parkiēn, come, come, come, come here within an hour. Do not delay, wherever you may be. [f. 19]

Conjuration of the North

O you, demons of the North, Asmodai, Leontoph, Triabol, Gamphais, Anapōkh, Noulphas, Bagōap, Ainath, Galōs, Bbiarra, Kynopex, Makhōth, Tartarouil, Zōmarpha, Ablikon, Sabadiod, Damourouph, Iegoulas, Barsephial, Artisoul, Pesidōn, Kinakhas, Akouraph, Rhixgioudan, Makhoumethou, Driakonta, Azibou, Azibouth, Mesyr, Sphendarap, come, come, come, come here, wherever you may be.

Conjuration of the West

O you, demons of the West, Astarōth, Belbie, Koutael, Nikote, Sappōra, Phbokil, Myretos, Armetēs, Moubeoul, [...] Elbeperix, Phragiel, Nouapōkh, Kypridoun [...] Arkigē, Ēaper, Meladous [...] Oprinas, Bodykil [...] Akhthiōth, come, [come, come, come here, from] wherever [you may be].

[*Conjuration of the South*]

O you, [...][f. 19v]

This great conjuration is recited then

I conjure you, I coerce you, I bind you, I curse you and I seal you in the following names of God: Rhoukh, Ata, Aphorekh, Okh, Tziel, Akaienonon, Tetragrammaton, A[lpha] and Ō[mega], Lagriton, Ainon, Ekhikōn, Ōeti, Tzomous, Artaēr, Litaou, Mikader, Gilei, Adōnai, Nōli, Elie, Iale, Sandiky, Ialla, Ialke, Sabaōth, Hyot, Ourix, Egikax, Okheuth, Anathōn, Aina, Bistnou, Sabbaōth, Isa, Zepione, Arphetzēm, Tiōn, Eliōn, Adōne, Pheitō, Aei, Arimōl, Gea, Gikekriōn, Hyyrōkh, Anampounam, Esouē, Eptiōn, Paouakh, Mērasthon, Senagrē, Sena, Elōi, Alke, Arpheōn, Alpra, Geneton [...] Eglōa.

In these names I conjure you, spirits and demons of the four parts of the world, to materialize, to assume a meek and beautiful human form, and to come before me, in order to do what I want.

I conjure you, I bind you and I curse you in the names of God, by the honorable and dreadful name Rhentēren and by the great, magnificent [...][1] [f. 20] Siamoul, A[lpha] and Ō[mega], Beginning and End. I bind you, I oppress you, and I constrain you by the holy angels Mikhaēl, Gabriēl, Ourouēl, Rhaphaēl, Pesephouēl, Giamiēl, Ladōdoēl.

After this conjuration you will see a regiment [of spirits] coming. Have no fear, but tell them to stand outside the circle. Honor them and welcome them.

Conjuration

I conjure you in the names you heard to do such and such.

Ask them for a woman or whatever you desire. And after they will do what you want, give thanks to them, and say:

In the names you heard, do not harm me or my apprentice, but go in peace.

And recite this conjuration or dismissal

I order you and I conjure you by the Cherubim, by the Seraphim and by the nine orders of the holy angels; by Barakhiēl, Pimēlaēl, Iekaēl, Iastaēl, Ourieil; by the Archangels, Angels, Powers, Principalities, full of eyes, and Dominions; by the archangel Lakhkhibiēl, by the archangel Azakiēl and in the terrible names you have heard, do not cause me any harm when I am either asleep or awake, do not cause any harm to my apprentice, but go in peace. And when I need you again, come eagerly and quickly.

The end of this art.

[1]The last two paragraphs are badly damaged, and the rest of the folio is torn off.

Another art, named water pot divination, better than the previous ones

[f. 20v] Take a water pot, fill it with running water from a well, bring it to your house and place it at the window, opposite the Sun when it rises. Make a bay wreath and take a clairvoyant virgin boy. Trace a circle and recite these names seven times in the boy's ear.

> Asgē, Motar, Gemē, Pasi, Segkhlē, Basin, Ilim, Argemē, Basan, Sokhar, Naboutan, I conjure you and coerce you to cleanse the eyes of this boy, so that he can see your spirits inside the bottle.

Then, crown the boy with the bay wreath and begin the conjuration.

> I conjure you, Kanob and Gekhaz, Mainou, Selia, Tzoukana, Rhaphgia, Glosea, Rhēpēdōn, Oristeron, Malaphlion, Lapēpote, Paraky, Aginos, Sarkya, Bdidimon, Potzetan, Manasikon, Ablote, Rhakatlia together with your orders, wherever you may be, in the heaven, upon the earth, in the sea or in a river, come, sit within this bottle, together with your king, so that I can ask you what I want.

Recite these words three times. Then, ask the boy if the army has come. If it has come, say:

> Bring the king's throne and let him sit.

Conjuration and question about a thief

> I conjure you in the name Orta, Glēkha, Polēm, Elōkhaē and in the names of the angels Kandien, Abiel and Soudiel, tell me and reveal to me who is the man who stole such and such a thing. Tell me his name and where he lives. Bring him here, so that the boy sees his face. Reveal his name and the place where he hides such and such a thing. [f. 21]

Concerning treasures

> I conjure you in the names of the Lord, Myras, Alphytan, Geōn, Geriōn, and in the names of the angels Melaxoēl, Bernioēl, Sentiōēl and Sakiboēl, tell me if there is a treasure in such and such a place, what kind of treasure it is, and how big it is.

Concerning things to come and the future

I conjure you in the names of the Lord, Samyla, Matōn, Porpliōn, Sabai, Kousekramion, Euial, Epērōn, Tetragrammaton, tell me how such and such a thing will happen, and if it will happen.

Question about a country or a place, what is happening there

I conjure you in the name of God, Iōthagla, Abial, Oudanōn, Goulgouth, Iouthai, Stianōn, Rhasy, and in the names Marnikhaēl and Markēzaēl, tell me what is happening in such and such a place.

Concerning various things

I conjure you by the name of the Lord Karmatiēl and by the archangel Mikhaēl, tell me about such and such a thing.

The banishment

In the name of God Ampram Amparkeel, go in peace, in the ways of the light. [f. 26]

Another recipe; for taking out a haunted treasure[1]

When a treasure happens to be haunted and guarded by a spirit, so that you cannot take anything from it, do as follows. Take a new big bottle and put it over the place the treasure is hidden. And lay a clean, new cloth underneath it. You must also have with you a virgin boy. Cover him with a clean cloth. If you do not want to put <the bottle> down, place it on a table. Instruct the boy to stare at it, and light four candles. You must also have these incenses: Cloves, galbanum, frankincense and musk - the musk must be of fine quality. Put some charcoals under the table, and burn the incenses. Ask the boy if he sees a black man in the bottle while you are reciting. If he sees him, he must say to him not to move from there. Let the boy have beeswax in order to seal the mouth of the bottle. A drawn pentagram must be placed upon the wax; put it on the top. You must also have another pentagram, and let the boy carry it upon himself, as an amulet. And say the following.

[1]This is one of the versions of the imprisoning of a spirit in a bottle.

> Human spirit, which has been deceived and bound to this treasure, which lies here and lives an unhappy life, closed inside, whoever you are, for enough time you have guarded here. Leave now and enter this bottle, because I want to send you to a nice place, so that you can rest in a nice place. When I will exorcise you, leave like the wind and enter the bottle.

But if he does not wish to leave, conjure him with these conjurations.

> I conjure you, airy spirit, by the great name of the Lord Sabaōth, and by the revelation of God which He revealed to Moses at Mount Sinai, by the Holy of Holies, by the holy and terrible angels who are stirring the winds; let them stir you and draw you out of the treasure you guard. But leave now and enter this bottle, and I will send you to a nice place. I conjure you, by the dreadful and great God, by all His graces and by the presence of His Holy Spirit. I conjure you by the name of our God and Savior, Jesus Christ, and by the tears that all the saints shed at the crucifixion of Christ. I conjure you, dreadful and impure spirit, leave at once, enter this bottle, and go out of this place. I want to send you to a nice place. Leave and enter this bottle. I conjure you by the miracles of all the saints, by their prayers and by the grace they gained. I conjure you by God, whom the whole creation, visible and invisible, fears; go away from there at once, and enter here. Leave from there meekly, as a [f. 27] friend, and mark the place <of the treasure> in order for us to take it out. Then, tell us in our sleep what you ask for, and we will give it to you.

But if he does not wish to leave, say this.

> I conjure you by the fiery river, which God Almighty will send, in order to burn you, if you do not leave from there. I further conjure you by the planet that rules the day, and by the sign that rules the month.

There is no doubt that he will [then] leave. [f. 28v]

Here we write the angels and the demons of the seven planets at each hour

	Angels of Sunday, Sun	*and demons of Sunday, from the first hour of the night*[1]
1st hour	Mikhaēl	Asidaus
2nd	Pelouēl	Piphathi
3rd	Peleki	Sitros
4th	Iōraēl	Silidōn
5th	Pisel	Sitros
6th	Iōkhth	Zaphan
7th	Pel	Manaēl
8th	Iōran	Osmie [f. 29]
9th	Kastrikē	Pnyx
10th	Bediēl	Garastri
11th	Biēl	Nestibe
12th	Salaēl	Pelōr
13th	Opseēl	Hoistros
14th	Teraēl	Apios
15th	Lysiel	Ougmos
16th	Natoēl	Arax
17th	Orkiēl	Nitriaphri
18th	Peliēl	Askyros
19th	Ariēl	Pinopygos
20th	Athiēl	Araps
21st	Thamniēl	Taritaēl
22nd	Bradiēl	Makhmithe
23rd	Klinoēl	Mykhridam
24th	Iōnēl	Phrodenos

[1]Probably a mistake, since in all other cases, the counting begins from the first hour of the day.

	Angels of Monday, Moon	*Demons of Monday, Moon*
1st hour	Gabriēl	Mamōn
2nd	Pharsaēl	Skolion
3rd	Pantoēl	Athetdōr
4th	Kopēl	Arban
5th	Kolkil	Azan
6th	Tariēl	Demakhth
7th	Omniēl	Geran
8th	Iōēl	Gyran
9th	Sinaēl	Nemaktinos [f. 29v]
10th	Mynaēl	Mariphonou
11th	Rhaphaēl	Niktidōn
12th	Rhakhaēl	Ontokhōr
13th	Armatēl	Niktidōn
14th	Trapidōn	Onistros
15th	Akynakiēl	Kasioptos
16th	Rhamatiēl	Androphag
17th	Rhamaēl	Androphagēs
18th	Selpiou	Miobiou
19th	Outanon	Entauros
20th	Metabiēl	Sirtōr
21st	Ambaēl	Phloaniphe
22nd	Likoniēl	Kiknyt
23rd	Genikiēl	Kynops
24th	Krotiēl	Artidos

	Angels of Tuesday, Mars	*Demons of Tuesday, Mars*
1st hour	Samaēl	Nakistos
2nd	Iamoēl	Ligorō
3rd	Pherpheriēl	Mailoth
4th	Ediēl	Sarpidie
5th	Tektonoēl	Kernoudēs
6th	Akaēl	Kerinoude
7th	Gnathaēl	Kyienotēs
8th	Perganaēl	Pyrotorō
9th	Gesteēl	Ptēlaton
10th	Germiēlēl	Sithlos [f. 30]
11th	Nakhoēl	Orthrdile
12th	Oēnaēl	Homitoton
13th	Gorgiēl	Aprixon
14th	Patiēl	Akhlyton
15th	Partan	Prophoē
16th	Saltiēl	Ekhleton
17th	Abaēl	Orpsan
18th	Stragiēl	Lemōth
19th	Padouēl	Todede
20th	Marniēl	Niran
21st	Mithniēl	Eniran
22nd	Styroēl	Rhaekrō
23rd	Esmaēl	Ērgatge
24th	Rhitzioēl	Gigkōrgi

	Angels of Wednesday, Mercury	*Demons of Wednesday, Mercury*
1st hour	Ouriēl	Loutzipher
2nd	Arkiēl	Gokōm
3rd	Amphiēl	Ispnyrix
4th	Prosiēl	Midomet
5th	Khartiseēl	Itadadiph
6th	Sphiknoēl	Kyntogyr
7th	Ouloudias	Phniditas
8th	Kalbalgeēl	Karatan
9th	Skytomiēl	Mian
10th	Tyroēl	Gatazar
11th	Miēl	Phnidōr [f. 30v]
12th	Khalkikhēl	Taklas
13th	Draēl	Taxeponi
14th	Parapiēl	Ophitan
15th	Meroēl	Abrikhos
16th	Kourtaēl	Loukan
17th	Koupeēl	Malakēs
18th	Ageēl	Kheirōn
19th	Paraniēl	Ephiēlas
20th	Santaēl	Orkitaeph
21st	Kantziēl	Loginar
22nd	Laleēl	Pharos
23rd	Salaēl	Rhoustat
24th	Ganten	Opnax

	Angels of Thursday, Jupiter	*Demons of Thursday, Jupiter*
1st hour	Rhaphaēl	Typhonbon
2nd	Preniphel	Okhlos
3rd	Kybaēl	Onēros
4th	Kalēēl	Phaphot
5th	Glotas	Tzēpatēr
6th	Mnimeōēl	Amor
7th	Kheriel	Orphor
8th	Omēel	Ouktak
9th	Mesoēl	Ergotas
10th	Dalphos	Azaboul
11th	Kinpharaph	Plyx
12th	Sitoel	Onokh [f. 31]
13th	Simoēl	Okokes
14th	Oreatēr	Kopēnos
15th	Khimeriēl	Dramkaite
16th	Oriniēl	Orkhat
17th	Kēdōēl	Lastor
18th	Gōb	Epiē
19th	Phisiel	Organ
20th	Karsaēl	Nierier
21st	Kispoēl	Ouanlēilos
22nd	Koudraēl	Kylikos
23rd	Kipol	Galieliōr
24th		Meltphrōn

	Angels of Friday, Venus	*Demons of Friday, Venus*
1st hour	Agathoēl	Gouliōn
2nd	Nidouēl	Bizikē
3rd	Emphinoēl	Zorzori
4th	Kanianel	Phariōth
5th	Neseliēl	Ermager
6th	Karipher	Kakloudalos
7th	Kaniel	Tantalēs
8th	Mourkēēl	Thapnyx
9th	Toratoēl	Eliasem
10th	Kyrtoēl	Amēkh
11th	Armoēl	Galgidōn
12th	Araēl	Ephryx
13th	Aspraēl	Stragiton [f. 31v]
14th	Thykiēl	Stanthyros
15th	Glikidōl	Pizitōr
16th	Khalkidōn[1]	Aprax
17th	Psalketios	Nyphōn
18th	Stouphouēl	Hotrikhos
19th	Deankon	Khimer
20th	Asphrodiel	Moli
21st	Tetilōt	Kapnithel
22nd	Golgiel	Takhman
23rd	Betaniēl	Oukisem
24th	Poliōn	Kniphōr

[1] In a marginal note it is written that "Khalkēdōn belongs to the 14th hour."

	Angels of Saturday, Saturn	*Demons of Saturday, Saturn*
1st hour	Sakatiēl	Alidapōr
2nd	Saloēl	Lyrik
3rd	Thebaēl	Spyldar
4th	Abaēli	Keriae
5th	Sielkin	Enikym
6th	Rhetaēl	Moria
7th	Pelaphiēl	Singyrōm
8th	Plenanix	Aphios
9th	Kismosan	Kyphthonios
10th	Kaponiēl	Stelpha
11th	Mesnikhaēl	Kipos
12th	Tekharyx	Skar
13th	Arniēl	Teikhir
14th	Gilbiēl	Akrokh [f. 32]
15th	Tetriēl	Aritan
16th	Sanypiēl	Gnōntas
17th	Beraēl	Merkim
18th	Opiael	Ōketar
19th	Ophtiēl	Ioukhan
20th	Ianouēl	Amphou
21st	Koudrouēl	Manikos
22nd	Ouxynoēl	Magras
23rd	Banaēl	Nigrieph
24th	Banaēl	Nigrieph

Table 18: Angels and demons of the hours according to Atheniensis 1265.

[f. 32v] If you want to achieve something, pray to God with humility and purity. Then, recite the aforementioned names, together with this Psalm: "I will lift up mine eyes" etc.,[1] according to the instructions we wrote.

Another art for gathering the spirits[2]

Take a new and pure dish and fill it with water from a spring that faces east. You must not speak or turn behind you during this procedure. Put a silver coin inside and trace the circle that we draw before. Let a sixteen year old virgin boy sit inside the circle, and cover him with a red cloth or sheet. Sit near the boy and recite these words three times.

> Agizam, Toum, Alek, Gemalam, Trynē, Alitzē, Oubasbysi, Ēkymper, Alimana, Alethen, Saletht, Antounoum, Mopeakh, Manmokhrēlalētzoun, and Lingeiz, Izoukh, Kalounggis.

Then, blow on the sheet, and recite again these words, until they come. And after they come and the boy sees them, thrust the knife into the ground at the boy's right, and place the seal of Solomon at his left. The seal is the following.

[f. 33] [Image of the Hexagram]

[Upper triangle:] Kyrie ho Theos ho Leōn Sabaōth[3]

[Upper right triangle:] Iō, Esos, Sou, Eōathe, Exaoueniou, Iou, Ō[mega]

[Lower right triangle:] Airiei, Gini

[Lower triangle:] Kyrie kai Thee, phylaxon me[4]

[Lower left triangle:] A[lpha], Skisa, Ge, Ōrna, Sire, kai Khathel, Thō, Aeneia, Sououxiou

[Upper left triangle:] Theai, Aiō, A[lpha], Ōs, Elōi

[Middle hexagon:] Kyrie ho Theos ho boēthos hemōn, Aiōn, Sabaōth, Hiatheias, axiōson, Rhōphrear, Elkryge, Anithes, Baō, Phikones, Iōnokō, pataxon panta ta daimonia tēi tou Theou dynamei.[5]

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[1]Psalm 121 (KJV).
[2]The text describes another version of the water pot divination, although the instrument of the divination is a dish, rather than a water pot.
[3]Lord God, Lion, Sabaoth.
[4]Lord God, defend me.
[5]Lord God, our assistant, Aiōn, Sabaōth, Hiatheias, make <me> worthy, Rhōphrear, Elkryge, Anithes, Baō, Phikones, Iōnokō, smite all demons by the power of God.

Figure 48: Atheniensis 115, f. 32. The seal of Solomon for the second version of the water pot divination, as depicted in B. Note that the names are slightly different from the names in A.

And recite this conjuration

> I conjure you, spirits, by the power of the blade of justice and by the flaming sword which turns every way, tell me the truth of whatever I ask you.

Then, ask whatever you want. But conjure them often to tell you the truth. And when you finish their interrogation, let them depart:

> Go in peace and if I conjure you again, come eagerly. I conjure you by the holy angel Iasei, son of Elmikhel; do not harm this virgin boy or me. [f. 33v]

If you want to ask about a thief, recite the following

> I conjure you by the holy angels Allēlinel, Krasiel, Sakhiel, Amatziel, tell me the name of the thief who stole such and such a thing, describe his clothing and reveal where he hides it.

<If you want to ask> whether a person who is in foreign parts is alive or dead

> I conjure you by the names of the holy angels Marmēkhel, Phariem, Apael, Samart; I conjure you in these names to tell me about such and such a person, if he is alive or dead, if he is coming back or not.

<If you want to ask> whether a patient will live or die, say as follows

> I conjure you in the name of Saterphou, Embel, Rhaetziel and Sarpyl, tell me about such and such a patient, what is he going to suffer, and how can he be cured.

Question about a treasure

> I conjure you in the name Rhoel, Makhtheel, Pakhthaphiel and Saphiel, tell me where the treasure is hidden.

Question for whatever you want

> I conjure you in the name Tazouel, Abesabel, Argkhykiel, Selkisameel, tell me about such and such a person, what does he want and what he is going to do.

Then, banish them

> Go in peace and when I call you again, come eagerly. I conjure you by the name of the holy angel Iasi, son of Elmikhel; do not harm this virgin boy or me.

The end of this art.

Another art of Solomon, by water[1]

Take a new and clean bottle directly from the furnace, fill it with holy water blessed on the day of the Epiphany and place it on a stool. Let a blue-eyed virgin boy sit in front of it, and let him stare at the bottle. Cover the boy with a red cloth or sheet and recite [f. 34] the following names seven times.

> Angel Pianō, angel Santoteēl, Operlaita, Bergountade, Operlabostra, Bergyinita, Nabedikaio, Akinbola, Daltakosa.

Say the aforementioned names seven times and, when the boy sees people, let him welcome them. Let him also tell them to bring two tents, a green and a white, and to raise them. And let him tell them to cook and bring their lord to eat. And when he finishes his meal, conjure him with the conjuration we wrote before and by the names of the holy angels we wrote. Then, ask this lord whatever you want. You must pay attention to the boy, and the boy must pay attention to you, because the lord answers in riddles. This means that the boy must be intelligent, so that he understands well the words he hears.

Another art of Solomon, for rendering oneself invisible[2]

Take the head of a male cat. It must be a black one. Slaughter it in the name of the Father, and of the Son, and of the Holy Spirit, amen. When you slaughter it nobody else must be present. Do it at night. Put a broad bean in its mouth, two in its ears and two in its nostrils. Bring red earth and a new flowerpot and plant it there. Water it with human blood, or with the blood of a slaughtered beast. It must be watered by a virgin child - the child must be nine or ten years old - for forty days. Find a way so that the child will not forget this task. At the end of the forty days, the broad beans are perfect. Then, bring a mirror. If you see your reflection, throw away the particular seeds. If you do not see your reflection, hold the seed in your left hand and go wherever you wish. It is glorious. [f. 41]

Another inquiry, with a virgin child; concerning basin divination[3]

Find a virgin girl. She must be nine years old. Draw the following seal on her palm. At first take clean water in a bottle; then take smudge from an iron

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[1] This text describes version III of the water divination.

[2] This operation has been written by an 18th century scribe.

[3] The text describes the bottle divination. Note that this divination, as well as the evocation of the black demon that follows, were written by a 17th century scribe.

frying pan that is not dyed. Add oil, and stir with the smudge in order for it to become an ink. With this ink draw the seal on the girl's palm. And write these names on her nose:

> Anēn, Arxētē, uncover <the eyes of> this girl, so that she can see you.

And read these names over her:

> Asouma, Apras, archangel Mikhaēl, Pekoul, Khalkoum, Glesoum, Elsoum, Khalkoum, Menipade, Krokoutimēs, Enokradēs, I conjure you in the name of the true God and the heavenly omnipotent one; rush, rush. By the power of God and by the holy angels, the Cherubim and the Seraphim, go bring your seals, and show them to this virgin girl. I conjure you by the living God, the first, Alpha, and the last, Ōmega, and by the great king, go and bring your seals, show them to this girl, and make her listen to your words about my question; tell her, so that she tells me.

Afterwards, put your hand on the girl's nose, and read the following.

> Axigēn, Ptixagē, Rherana, I conjure you; serve me at the hour of Saturday and uncover the eyes of this girl, so that she can see you all. Come with your seals, so that she can hear you all, both the small ones and the big ones. Let one of you answer to her; let him tell her about the affair concerning which I will ask her, and let him tell her his judgment. Let her work for me without fear and let nobody among you dare to frighten her, nor kiss her lips, nor her nose, nor her eyebrows. Come quickly, quickly; may God be with you.

And when you finish your work, dismiss them. Wash her face and her hands, and they will go away. [You must burn] incense nearby, coriander and nigella. The seal you must [draw on her] palm is the following. [f. 41v]

[Image of the seal][1]

[1] See Figure 49.

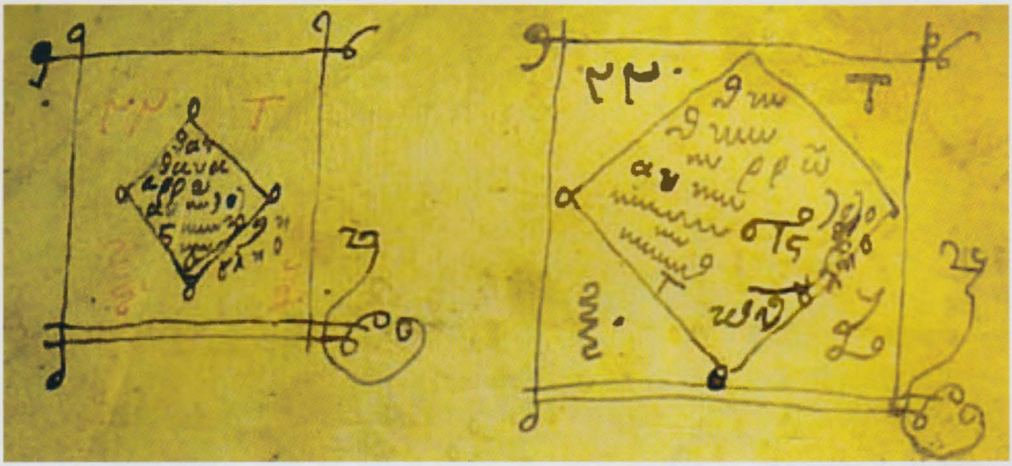

Figure 49: Atheniensis 115, folios 41v. The seal to be drawn on the girl's palm, as depicted in B.[1]

[f. 46v] *Evocation of a spirit named Mourtzai or Mourtzi*

Invite him to your house like a friend, after the third hour of the night. The house must be clean and empty. You must cense it. And place a table…[2]

[1] The scribe discovered that the square was too small to contain the signs, and redrew the seal besides his first drawing.
[2]The rest is missing.

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[f. 2]

If you want to do something, pray this way. At first, recite the 50th Psalm, "Have mercy upon me, O God." Then, recite the prayer of the seven planets, that is to say the prayer of the one planet that rules the day and the hour. Then, turn towards the angel that rules the hour and say the following prayer to the angel.

> I conjure you, angel so and so, who rules in this hour and who is appointed for the provision and service of mankind, <angel> so and so, who is always eager, strong, renowned and brave. I conjure you by God who ordered you to guard this hour to assist me, together with your submissive [f. 2v] demon so and so, who is ordered to serve and attend you, and to be your slave at his hour. For this reason, cooperate with me, and make my work effective and true.

And when you are going to recite the prayer, you must find the hour the planet rules. If you want to attempt an operation, at first pray to God with all your soul, with a humble heart and with extreme purity. First of all say the following:

> In your holy names, Sabaōth, Adōnai, Lamekh, Santai, Lamantou, Lanmatan, Tetragrammaton, Beginning and End; holy, holy, holy Lord Sabaōth, the whole heaven and earth are full [f. 3] of your glory; our father which art in heaven; uphold us with your holy names, holy God Sabaōth; by the prayers of the fathers Enos, Cainan, Mahalaleel, Methouselah, Seth, Enoch, Noah, Melchizedek, Joshua the son of Nun, Abraham, Isaac and Jacob, Solomon and Rehoboam; by your holy prayers, Lord our God, come to our help. Amen.

Then, recite the Psalms of David: "I will lift up mine eyes unto the hills," "Make haste, O God, to deliver me; make haste to help me, O Lord," and "Hear my prayer, O Lord, give ear to my supplications."[1] And then, turn towards the planet, that is to say the star, and say the following.

[1] Psalms 120, 70 and 143 respectively (KJV).

The prayer of Saturn, at Saturday

Lord our God, the great and supreme, who created and fashioned man, the abyss saw you [f. 3v] and feared, the living saw you and became lifeless. In His name and by His great power I conjure you, fearsome Saturn. By your antiquity, by your pre-eminence and by your honor I conjure you, Saturn, who has authority overall the kingdoms of the world, who gives treasures and offers everything. I conjure you, angel Ktētonthen and demon Beerzebouēl,[1] by your air, by your properties, by your brilliance, by your heaven and by your virtue. I conjure you, Saturn, in your following names: Gasial, Agoun, Saal, Ataser, Beltouliel, Mentzatzia, Arphēn, Orkyp, Oou, Lobirik, Saron, Tasmon, Odie. By your above great and mighty names, obey me [f. 4] and offer me your virtue at this hour, so that my attempt will be effective and true. Amen.

Sunday, Sun

King of kings and Lord of lords, supreme essence, eternal power, incomprehensible light, infinite light, the only generous, the dispenser of mercy, look upon us by your grace and benevolence, so that we will be able to subdue this planet, the Sun, and possess its virtue. I conjure you, untouched, unconquered Sun who shines at day, by your annual cycle, by your four seasons, by your orbit, by your rays, by your wings and by your angels. I conjure you by the living God Sabaōth, holy angels Mikhaēl, Ouriēl, Philoēl [f. 4v] Sauriēl. I conjure you, demons Khthoniēl, Arianēl, and Spithouanos. I conjure you, Sun, by your virtues and by your following names: Glēbiōd, Antikon, Lētethoud, Arkhēpal, Elbioukh, Antēouz, Notiliōseis, Oōgēn, Gōdasēl, Tondopharioan. In your above names I conjure your grace to obey me in my present action and in the operation I am going to attempt.

Monday, Moon

Lord and master, the ruler of the living and the dead, who fashioned man by your wisdom, in order to dominate your creatures with piety and prudence, assist me, your servant, so that I will able to receive the grace and subdue the planet Moon, the purple of the heaven and the [f. 5] consolation of the night. I conjure you by your orbit, by your renewal,

[1] Note that although G does not contain the short list of angels and demons as a separate section, it includes their names within the prayers themselves.

and by the innumerable degrees you pass through. I conjure you, holy angels Gabriēl, Sergiēl, Khariēl, Emphilonēm, Spindonēm. I conjure you, demon Mparmparoēl. I conjure you, Moon, in your following names: Outopon, Kaipollēs, Gōmedim, Meribat. In your above names I conjure you, Moon, offer me your grace and your virtue at this hour, so that my attempt will be true and effective. Amen.

Tuesday, <the prayer> of Mars

Dreadful God, indescribable and invisible, whom no man can see, whom the abyss saw and bristled and the living became lifeless, whom [f. 5v] all the choirs of the angels worshipped, give us your grace in order to be able to subdue the planet Mars. In your name, Lord, and in the greatness of your kingdom, I, your servant, dare to attempt every work. I conjure you, Mars, the warrior, by the heart of the mighty lion and by the burning of fire, obey me. I conjure you, Mars, sanguine and daring, by the air, by the earth and by the eye of the trough,[1] obey me. O Mars, who is embattled in calamity and despises joys, I conjure you, whom the whole world and every planetary creation fears. I conjure you by your angels Ourouēl and Sabaēl. I conjure you, demon Tzibirouēl. I conjure you in your following fiery names: Egla, Asēr, Toorigōth, Alabanaēl, Ōdyr, Omyr, Sanalēph, Kalinos, Aimanaton, Outap, Khorizē, Nouēt, Tiniak, Dakhēl, Ampyzanoliem, Siat. In your above names, grant your grace and your entire virtue in my present action. Amen.

Wednesday, Mercury

In the name of the omni-benevolent God; you who dwells on high and beholds the humble, the Lord of heavens, the inventor of wisdom and knowledge, the maker of celestial and supercelestial things, omnispective and omnipotent, have mercy upon us; grant me, the sinner, your grace, Lord, in order to be <strong> and subdue the grace of your planet. O you lord Mercury, the most skilled in logical arguments, experienced in all [f. 6v] wisdom and effective in every art, who distributes the art and craft to each person; the experienced in wisdom and skilled soldier, without you all the troops are dead and immobile; O Mercury, creator, philosopher and greatest among orators, who rules

[1] *Eis ton ophthalmon tēs pisas*. A corrupt phrase that originally was *eis ton omphalon tēs gēs*, "in the navel of the earth."

over intelligence, I conjure you by God who created you and placed you by your heaven; I conjure you by the treasure and by the secret wisdom of God, by His strong and immeasurable hand. I conjure you by all the myriads of angels and archangels, do not disobey me. I conjure you by the angels Mantoēl, Apodokiēl, Spertikouēl. I conjure you, demon Kharou. I conjure you, Mercury, in your following names: Siobez, [f. 7] Nelēphel, Iagouto, Etilophnaendōr, Sphelikon, Tzērmaēl, Barnidon, Nēphan, Pioutōn, Nokēn, Selam, Niab, Merpon, Mekēnes and Zētōn, Mēōps. In your above names, give your grace and your virtue to my attempt. Amen.

Thursday, Jupiter

Lord our God, the great and incomprehensible, whose height of goodness is immeasurable, I, the unworthy, beg, dare and venture, hear me and make this attempt and the work I want to do, to be true and highly effective. I conjure you by the infinity of God, most valorous and most beneficial Jupiter, obey me. I conjure you by your intricate knots, by your orbit, by your curative power and virtue, and by your miraculous [f. 7v] grace. I conjure you, holy angels Serpephiēl and Rhaphaēl. I conjure you, demon Orkiol. I conjure you, Jupiter, by the heavenly orbit you follow, and by your following names: Mēstan, Mēsaou, Alou, Sygō, Pikhaoul, Aabon, Anōph, Orsita, Atnos, Onigevonitzep, Akanitē, Tineos, Genier, Kanipta, Aidesos, Azaēl, Mēran. In your above names obey me and grant your grace and virtue, at this hour, to the operation I am going to attempt. Amen.

Friday, Venus

God, the only benevolent, who keeps off evil with your philanthropy, who infinitely possess the inscrutable sea of goodness, I beg your [f. 8] philanthropy and charity, grant us the power and the grace, grant us your firm, definite and full virtue. Most beautiful Venus, who resides within the hearts of men and women and tortures them with love; most beautiful Venus, who rules the hearts by love and by the natural desires, and moves the entrails of people; O lady, crowned with the wreath of love, <I beseech> for your power, in order to torture the people I want and make them fall under my feet. I conjure you, Venus, by God who created you and placed you in the heavens, do not disobey me. I conjure you, Venus, by the [f. 8v] sign you have in your heart and by your orbit,

do not disobey me. I conjure you, holy angels Anaēl, Rhouēl, Agathouēl, by the living God Sabaōth. I conjure you, demons Babet, Baltasera, be assistants to such and such a operation. I conjure you, Venus, in your following names: Mēntokau, Agōran, Kēnoēl, Pyrgetos, Lithikon, Iakor, Ladikon, Parinos, Phriktouzgon, Aliopon, Oplon, Kryptophoron, Iastēr, Pyrgenon, Ououle, Iareth, Labak, Siarsatouz, Ouiditouma, Rhesphidōk, Syriphas, Kamiasentē.[1]

<General information about the signs of the Zodiac> [f. 9v]

There are twelve signs in the sky, appointed by nature, which are composed of stars and move conversely to the Sun, Moon and the other five planets. The seven planets pass through the twelve signs. The Sun spends one month in each sign and passes through the twelve signs in a year. The names of the twelve signs are the following, together with their respective months:

Aries receives the Sun on the 24th of March.

Taurus receives the Sun on the 23rd of April.

Gemini receives the Sun on the 23rd of May.

Cancer receives the Sun on the 24th of June.

Leo receives the Sun on the 26th of July.

Virgo receives the Sun on the 25th of August.

Libra receives the Sun on the 25th of September.

Scorpio receives the Sun on the 25th of October. [f. 10]

Sagittarius receives the Sun on the 25th of November.

Capricorn receives the Sun on the 25th of December.

Aquarius receives the Sun on the 25th of January.

Pisces receives the Sun on the 26th of February.[2]

[1] Three irrelevant magical recipes follow.

[2] These dates do not pertain to the Gregorian calendar, since it was designed in order for the Spring Equinox (Sun entering Aries) to fall on the 21st of March (the date of the Spring Equinox in 325 CE, when the First Council of Nicaea took place). According to the Julian calendar, these dates were roughly valid during the 1st century CE. Note that according to the Julian calendar the Spring Equinox falls today on the 8th of March. The scribe seems to have very old astrological information at his disposal, as the corrupt *Sesengen Barpharaggēs* formula on the magical ring also indicates.

The Moon passes through the twelve signs in a month, since its position is lower than the Sun and therefore passes through each sign faster, that is to say in two days. If you draw a circle within a circle, the inner circle happens to be smaller. This way, the orbit of the Moon, which is lower, is smaller and can be traversed more quickly.

Concerning the Zodiac: The Zodiac moves aslant and it is divided into twelve parts, which are called signs.

Comment: Observe and learn if the days of the Moon and the days of the Sun happen to be [f. 10v] in harmony. See the beneficial days of the Moon, as well as the beneficial signs and planets, in the tables below.

Concerning the orbit of the Moon and the day of the Moon

If you want to find the day of the Moon, as it is traversing from sign to sign, count the days from January till the present month; add the date of the present month; add the Fundament of the Moon for this year, whatever it is, and do the sum. Subtract all thirties from the sum, and you will have the day of the Moon, as it is shown in the above table.[1]

Concerning the signs that rule water

You may know that four signs rule water: Gemini, Cancer, Aquarius and Pisces. [f. 11] When they receive the Moon, they cause rain to fall on the earth. But Gemini is more watery than the others and the time of its reign carries much water.

Concerning the dragon

If someone wants to know which of the twelve signs reigns during a year, what it signifies, what power it has and to what effect: If the Moon is in Cancer at the 13th of March, you may know that the dragon yawned and it shows death in the world. If the Moon is in Leo, you may know that the dragon throbbed its tongue and this means war. If the Moon is in Scorpio, you may know that the snake shook its tail, and it indicates hunger in the world. And if the Moon is in Capricorn, you may know that the dragon quivered its middle parts, and this signifies great earthquakes. [f. 11v]

[1] It seems that there was a table for the beneficial days of the Moon in the original, as in A, but it was not copied in this manuscript.

[The symbols of the 12 Signs. The scribe made a mistake in their depiction and repeated the symbols of the signs at the bottom of the folio.][f. 12]

These are the beneficial ones: Aries, Gemini, Virgo, Aquarius, Pisces.

And these are the evil ones: Leo, Scorpio and Capricorn.

And these are the middle signs: Taurus, Cancer, Libra and Sagittarius.

Each sign has 30 degrees and three decans. Be careful not to count the sign where the Moon is born, but the next one.[1] And know that the sign where the Moon happens to be at the 12th of March reigns for the whole year.

Concerning ~~the qualities and~~ the houses of the planets

The houses of Saturn are Capricorn and Aquarius. They are malignant. [f. 12v]

The houses of Jupiter are Sagittarius and Pisces. They are beneficial.

The houses of Mars are Aries and Scorpio. Aries is beneficial and Scorpio malignant.

The house of the Sun is Leo. It is malignant.

The houses of Venus are Libra and Taurus: <Libra is> middle and <Taurus is> beneficial.

The houses of Mercury are Gemini and Virgo. Gemini is middle and Virgo is beneficial.

The house of the Moon is Cancer. It is beneficial.[2]

Behold the qualities of the planets

Saturn is very malignant.

Jupiter is very beneficial.

Mars is very malignant.

The Sun is of a mixed nature, neither beneficial nor malignant.

Venus is joyous and lovable.

Mercury is similar to the Sun.

[1] This sentence does not make any sense.

[2] Note that this section does not agree with the relevant information in f. 12 in all cases.

The Moon is similar to Venus

You may also know that some planets are hostile to each other and some friendly to each other. Pay attention to the following. [f. 13]

These are friends			These are enemies		
Sun		Mars	Sun		Saturn
Saturn	friends	Jupiter	Saturn		Moon
Moon		Venus	Moon	enemies	Mars
Mars		Mercury	Mars		Jupiter
This way you can			Jupiter		Venus
Learn everything			Venus		Mercury

Table 19: Planetary friends and enemies.

Concerning the twelve signs; in which of the twelve signs are tropical and which not tropical

Aries is tropical. Taurus is not tropical. Gemini is tropical and not tropical. Cancer is tropical. Virgo is tropical and not tropical. Libra is tropical. Scorpio is not tropical. Sagittarius is tropical and not tropical. Capricorn is tropical. Aquarius is not tropical. Pisces is tropical and not tropical. [f. 13v]

Comment: You may know that some are called tropical because they act and some are called not tropical because they stand.[1]

Here [in the following pages] *you may learn the virtues of the seven planets and what you must do at the hours of each, as they are rotating through the seven days of the week*

[1] Normally, the tropical signs (*tropika zōdia*) are the signs in which the solstices and the equinoxes are situated, that is to say, Aries, Cancer, Libra and Capricorn. The information in the manuscript seems to be very corrupt at this point.

The Sun rules on Sunday		
Sun	1st hour	
Venus	2nd hour	Useful for the love of a lord
Mercury	3rd hour	For addressing to lords
Moon	4th hour	For an encounter with a lord
Saturn	5th hour	For preventing an encounter with a lord
Jupiter	6th hour	For appearing before a lord
Mars	7th hour	Take care to do nothing
Sun	8th hour	Do anything you need regarding lords
Venus	9th hour	The same regarding love
Mercury	10th hour	For making a petition
Moon	11th hour	Start an address [f. 14]
Saturn	12th hour	Do nothing
Jupiter	13th hour	For helping a friend
Mars	14th hour	For preventing an address
Sun	15th hour	For sending dreams to a king
Venus	16th hour	For sending dreams to a lady
Mercury	17th hour	Do nothing
Moon	18th hour	A good hour for working
Saturn	19th hour	Take care to do nothing
Jupiter	20th hour	Make <a talisman> for the love of lords
Mars	21st hour	For restraining somebody's activities
Sun	22nd hour	For appearing before a king
Venus	23rd hour	For appearing before a lady
Mercury	24th hour	Rest, do nothing

The Moon rules on Monday		
Moon	1st hour	Make a talisman for buying and selling
Saturn	2nd hour	Bad and useless hour
Jupiter	3rd hour	Good for opening a workshop
Mars	4th hour	For restraining a workshop
Sun	5th hour	Make a talisman for selling [f. 14v]
Venus	6th hour	For dealings
Mercury	7th hour	For going on a journey
Moon	8th hour	For buying
Saturn	9th hour	For restraining
Jupiter	10th hour	Set up a business
Mars	11th hour	For preventing luck
Sun	12th hour	Set up a business
Venus	13th hour	Rest
Mercury	14th hour	For earning a living
Moon	15th hour	Work on your affairs
Saturn	16th hour	Do not work on anything
Jupiter	17th hour	Write and speak (for your affairs)
Mars	18th hour	Restrain and hinder
Sun	19th hour	Start any plan
Venus	20th hour	Rest, do not work on anything
Mercury	21st hour	Move and stir affairs
Moon	22nd hour	Reckon your plan
Saturn	23rd hour	Do not work on anything
Jupiter	24th hour	Open your workshop [f. 15]

Mars rules on Tuesday		
Mars	1st hour	Make a talisman for victory at war
Sun	2nd hour	For taking loot
Venus	3rd hour	For displaying your <military> skills
Mercury	4th hour	For going to war
Moon	5th hour	For going and returning
Saturn	6th hour	Beware of the war
Jupiter	7th hour	For appearing before enemies
Mars	8th hour	Ask for aid
Sun	9th hour	For conquering the whole castle
Venus	10th hour	For doing mighty deeds
Mercury	11th hour	For making excuses
Moon	12th hour	Hour for despoiling slain enemies
Saturn	13th hour	Be careful
Jupiter	14th hour	For bringing someone into discredit
Mars	15th hour	For asking aid for your salvation
Sun	16th hour	Useless
Venus	17th hour	For rising in honour
Mercury	18th hour	For keeping concealed [f. 15v]
Moon	19th hour	For winning over an opponent
Saturn	20th hour	For marching against enemies
Jupiter	21st hour	For keeping concealed
Mars	22nd hour	Pray to God
Sun	23rd hour	For appearing at war
Venus	24th hour	Enviable hour

Mercury rules on Wednesday		
Mercury	1st hour	For making <a talisman> for invisibility and for education
Moon	2nd hour	For resting and cheering
Saturn	3rd hour	Useless hour
Jupiter	4th hour	For practicing alchemy
Mars	5th hour	For revealing secret things
Sun	6th hour	For killing someone, and taking his treasure
Venus	7th hour	For dominating a woman
Mercury	8th hour	For making <a talisman> regarding the decision of a tribunal
Moon	9th hour	For cohabiting with a woman
Saturn	10th hour	Be careful
Jupiter	11th hour	Begin whatever you want [f. 16]
Mars	12th hour	Do nothing
Sun	13th hour	Begin praising someone
Venus	14th hour	Begin praying
Mercury	15th hour	For making <a talisman> concerning dreams
Moon	16th hour	For casting binding spells
Saturn	17th hour	Useless hour
Jupiter	18th hour	For harming someone
Mars	19th hour	Useful for everything and for making retribution
Sun	20th hour	Useful for everything
Venus	21st hour	For sending dreams
Mercury	22nd hour	For teaching
Moon	23rd hour	Hour for success
Saturn	24th hour	Useless hour

Jupiter rules on Thursday		
Jupiter	1st hour	For healing a man or any animal
Mars	2nd hour	Useless hour
Sun	3rd hour	For appearing before a king
Venus	4th hour	For appearing before a lady
Mercury	5th hour	For the learning of rhetoric [f. 16v]
Moon	6th hour	For changing residence
Saturn	7th hour	Be careful
Jupiter	8th hour	Good and blessed hour
Mars	9th hour	Hour for causing jealousy
Sun	10th hour	For making <a talisman> concerning the benefit of your body
Venus	11th hour	For healing women
Mercury	12th hour	For emigrating far away
Moon	13th hour	For success
Saturn	14th hour	Useless hour
Jupiter	15th hour	Hour for every kind of healing
Mars	16th hour	For making a surgical incision
Sun	17th hour	For healing a king
Venus	18th hour	For healing a lady
Mercury	19th hour	For not being afraid of robbers
Moon	20th hour	Joyous hour
Saturn	21st hour	Useless hour
Jupiter	22nd hour	Do whatever you want
Mars	23rd hour	For causing a hassle [f. 17]
Sun	24th hour	Make <a talisman> regarding decisions of tribunals and lords

Venus rules on Friday		
Venus	1st hour	For love
Mercury	2nd hour	For messages of matchmaking
Moon	3rd hour	Good for everything
Saturn	4th hour	For causing obstacles of love
Jupiter	5th hour	For gifts and pleasant conversations
Mars	6th hour	For causing jealousy
Sun	7th hour	Good hour, beneficial for love
Venus	8th hour	For love
Mercury	9th hour	For messages concerning engagements
Moon	10th hour	Good hour for everything
Saturn	11th hour	Useless hour
Jupiter	12th hour	For making agreements
Mars	13th hour	For causing hatred
Sun	14th hour	For binding a couple with a spell
Venus	15th hour	For binding someone with love spells
Mercury	16th hour	For sending dreams of love [f. 17v]
Moon	17th hour	Good hour for everything
Saturn	18th hour	For sending dreams of hatred
Jupiter	19th hour	For making <talismans> for any beneficial aim
Mars	20th hour	Do nothing
Sun	21st hour	Good hour
Venus	22nd hour	Hour for love
Mercury	23rd hour	Hour for alchemy
Moon	24th hour	For restraining <love>

Saturn rules on Saturday[1]		
Saturn		
Jupiter		
Mars		
Sun		
Venus		
Mercury		
Moon		
Saturn		
Jupiter [f. 18]		
Mars		
Sun		
Venus		
Mercury		
Moon		
Saturn		
Jupiter		
Mars		
Sun		
Venus		
Mercury		
Moon		
Saturn		
Jupiter		
Mars		

Table 20: Talismans attributed to the planetary hours according to Gennadianus 45.

You now know the virtues of the seven planets, which of them rules each day and how they are rotating through the twenty four hours of day and night. [18v]

Now you may learn that the day and night has twenty four hours. An angel rules at each hour, and he also has a demon as a servant. Here follow the hours together with their names. We begin with Sunday.

[1] The table of Saturn is left blank in the manuscript.

On Sunday	*Angels*	*Demons*
1st hour	Mikhaēl	Anodaē
2nd hour	Arphanaēl	Ornai
3rd hour	Pelouēl	Pyrath
4th hour	Iōraēl	Silidōn
5th hour	Piel	Sitros
6th hour	Kokhth	Zēphar
7th hour	Pal	Maniēs
8th hour	Iōran	Osmie
9th hour	Kataēl	Pnix
10th hour	Bidouēl	Garakt
11th hour	Ēdiēl	Yostaa
12th hour	Sanaēl	Pelios
13th hour	Opsiēl	Oistos
14th hour	Teraēl	Apios
15th hour	Lysiel	Negmos
16th hour	Natouēl	Araz
17th hour	Orkiēl	Netriaph
18th hour	Pariēl	Askēn
19th hour	Iarēl	Mēnopa
20th hour	Athouēl	Araps
21st hour	Thamanaēl	Artagēl
22nd hour	Bradiēl	Mekheme
23rd hour	Ēlinos	Mekhmea
24th hour	Iōn	Phondenos

On Monday	*Angels*	*Demons*
1st hour	Gabriēl	Klinos
2nd hour	Pharaphouēl	Skōlion
3rd hour	Pistdoēl	Thetidoph
4th hour	Kopeēl	Azaphē
5th hour	Kelekeēl	Memakha
6th hour	Terateēl	Skamidōn
[f. 19] 7th hour	Mēniēl	Girphan
8th hour	Dezeēl	Gēram
9th hour	Iōēl	Memakton
10th hour	Sēnaēl	Mexiphōn
11th hour	Sēnaēl	Outolōon
12th hour	Rhokhaēl	Nyktidōn
13th hour	Arkatiēl	Onistos
14th hour	Trapidōēl	
15th hour	Akinatiēl	Kasiōr
16th hour	Organiēl	Kysiepetos
17th hour	Rhamatiēl	Androphai
18th hour	Selpidōn	Niokkh
19th hour	Outiton	Entauros
20th hour	Metabiēl	Syritōr
21st hour	Kiakbiēl	Philinoler
22nd hour	Ikoniēl	Kyknitas
23rd hour	Kikiēl	Kanōps
24th hour	Krotiēl	Arkidōi

On Tuesday	*Angels*	*Demons*
1st hour	Samouēl	Kakiston
2nd hour	Iasmiēl	Aithridōr
3rd hour	Pherpheriēl	Mailōth
4th hour	Dydiēl	Sarapidi
5th hour	Pidaēl	Tarterouēl
6th hour	Okaēl	Keridonal
7th hour	Agathnēl	Klinonitos
8th hour	Perianiēl	Pritoōr
9th hour	Gistiēl	Plēneut
10th hour	Ligmiēl	Sythlos
11th hour	Nakhiēl	Orthrideēl
12th hour	Oknan	Omitot
13th hour	Gorphil	Aproōz
14th hour	Patiēl	Smoēn
15th hour	Tetan	Prorōi
16th hour	Salpel	Akhiēton
17th hour	Abaēl	Ornau
18th hour	Stragiēl	Khamōth
19th hour	Opadiēl	Todexgi
20th hour	Marniēl	Tepha
21st hour	Metheēl	Niran
22nd hour	Steriēl	Rakitō
23rd hour	Estmaēl	Ērgatigē
24th hour	Rhizoēl	Gilaōr

On Wednesday	*Angels*	*Demons*
1st hour	Ouzouēl	Loutzēpher
2nd hour	Arakiēl	Ioukoumōn [f. 19v]
3rd hour	Masphiēl	Hypnirix
4th hour	Arōsiēl	Midikēt
5th hour	Khaltosiēl	Nēphadaphid
6th hour	Sphiskēnoēl	Skēutoēl
7th hour	Oulodias	Phnidiotas
8th hour	Kalbatel	Karatēn
9th hour	Skytomiēl	Miegi
10th hour	Teroēl	Iatzar
11th hour	Miēl	Pnidōr
12th hour	Kharakiēl	Taulasin
13th hour	Hydroēl	Taxepōn
14th hour	Sidēr	Ophitas
15th hour	Parapiēl	Abrikhos
16th hour	Marouēl	Malanes
17th hour	Kortaēl	Blemeg
18th hour	Koupeēl	Kheirōn
19th hour	Peraniēl	Ephipas
20th hour	Sataēl	Orkitaph
21st hour	Matziēl	Loginar
22nd hour	Loulier	Pharos
23rd hour	Saltaēl	Rhoustat
24th hour	Gabtzel	Opnaz

On Thursday	*Angels*	*Demons*
1st hour	Rhaphaēl	Meltiphōn
2nd hour	Pernipher	Okhlios
3rd hour	Kiephaēl	Oukros
4th hour	Kaliēl	Thaphōt
5th hour	Glōssas	Tzipat
6th hour	Mnēmeēl	Akōr
7th hour	Skhariel	Orphōr
8th hour	Skiaēl	Outaēt
9th hour	Misoel	Ergotas
10th hour	Dalboa	Adobgoud
11th hour	Laltōēl	Aplēx
12th hour	Kinphar	Sigior
13th hour	Siotiēl	Astmodri
14th hour	Boilēl	Ouōkh
15th hour	Semoēl	Nikokip
16th hour	Oriatōr	Skopinos
17th hour	Khimeril	Kaitē
18th hour	Orphniēl	Lastōr
19th hour	Kedouēl	Epiē
20th hour	Gob	Orgau
21st hour	Phisaēl	Nieriel [f. 20]
22nd hour	Skorsaēl	Oualielos
23rd hour	Kalidad	Galierōth
24th hour	Kiepni	

On Friday	*Angels*	*Demons*
1st hour	Agathoēl	Gouliōth
2nd hour	Idoēl	Biziē
3rd hour	Emphiloēl	Zorzorath
4th hour	Kanikel	Rhariōph
5th hour	Seliēl	Ermag
6th hour	Karkanipher	Kerinoudal
7th hour	Aniel	Tabtalēr
8th hour	Mouzkēr	Thapniz
9th hour	Tauphatiēl	Aliasem
10th hour	Skytouēl	Amēkh
11th hour	Armoēl	Galgidōn
12th hour	Otraēl	Ephirit
13th hour	Talkidiōth	Straget
14th hour	Rhoudiēl	Anthēros
15th hour	Thēkeēl	Pizitor
16th hour	Glykidōr	Apriz
17th hour	Psalmatros	Nēphōn
18th hour	Stariēl	Erikhos
19th hour	Deagkion	Khimeri
20th hour	Phidēl	Mōlē
21st hour	Tetalol	Kapnithel
22nd hour	Gorpel	Takhman
23rd hour	Bataniēl	Oukisem
24th hour	Poliōn	Ounipher

On Saturday	*Angels*	*Demons*
1st hour	Sakapiel	Klidētōr
2nd hour	Saloēl	Kheirim
3rd hour	Besaēl	Spilēdōr
4th hour	Abaēl	Keriakōs
5th hour	Gielmon	Nekem
6th hour	Rhetaēl	Mōrēl [f. 20v]
7th hour	Pelaphiēl	Skyegephom
8th hour	Samosan	Aphios
9th hour	Katonēs	Gouzgoupos
10th hour	Marnikhaēl	Stelpha
11th hour	Ntekhariz	Kēpōs
12th hour	Arniēl	Skar
13th hour	Gerbiēl	Tēkhōr
14th hour	Petreēl	Akrokh
15th hour	Gorgoēl	Argitau
16th hour	Skyepika	Atomos
17th hour	Belaratat	Gnōtas
18th hour	Optaēl	Merkou
19th hour	Ophkhinēl	Okritera
20th hour	Patriēl	Ioukhan
21st hour	Nagiēl	Amphou
22nd hour	Kondiroēl	Maggos
23rd hour	Oxioēl	Mogron
24th hour	Anaēl	Nigrieph

Table 21: Angels and demons of the hours according to Gennadianus 45.

The day has 24 hours. Each day has 120 *lepta,* 480 *stigmai* and 5,760 *rhopai,* since each hour has 5 *lepta,* 20 *stigmai* and 240 *rhopai.* The year has 8,666 hours, 43,840 *lepta* and 203,840 *stigmai. Stigmē* is four times the time needed for blinking one's eyes.[1]

[f. 21] *Here follow the beneficial and the malign days of the months*

Beneficial					Malign		
12th	14th	19th	28th	March	30th	8th	
4th	6th	15th	20th	April	3rd	20th	
6th	13th	21st		May	6th	20th	
2nd	11th	15th	21st	June	3rd	18th	
9th	17th	16th	27th	July	6th	20th	
11th	16th	27th		August	2nd	4th	15th
3rd	21st	24th		September	3rd	24th	
2nd	4th	15th		October	3rd	20th	
7th	23rd	27th		November	5th	14th	
5th	13th	25th		December	1st	10th	15th
9th	7th	12th	13th	January	2nd	4th	
4th	7th	12th		February	21st	26th	

Table 22: The Beneficial and the Malign days of the months.

Those things were shown to Ezra the priest. The days of the Lord are among these. [f. 23]

[1] It seems that one *lepton* corresponds to 12 minutes, one *stigmē* to 3 minutes and one *rhopē* to 1.5 seconds. Note that a year of 365 days has in fact 8,760 hours, 43,800 *lepta* and 175,200 *stigmai.* Also, the time needed for blinking one's eyes divided by four, must be the *rhopē,* not the *stigmē.*

Instruction for making the ink of the art

Take whatever materials the instruction says to make an ink with: saffron, musk, oak galls, blue vitriol or similar materials. When you have gathered them, recite these names:

> Gekhiel, Atzael, Anatziph, Rhatziele, Kalsimem, Naphaēl, Iōram, Pertanael, Mentephoul, Stemoēl, Rhandouēl, Preradōn, Indous, Lamiar, Phatael, holy angels, give grace to such and such a material at once, so that this ink will be beneficial, successful, effective and true.

Recite these names three times for each material. Make the ink and keep it in store. It will be effective and true.

Instruction for making the parchment of the art

When you are going to make parchment, take unborn or virgin parchment. When you skin it, be careful so that it does not touch the ground. Wash it [f. 23v] seven times and recite these names:

> Angels Daktouēl, Eliorаēl, Periphaēl, Sechekiēl, Tzianiz, Iōlapas, be ready to sanctify this parchment and cleanse it from every impurity and contamination, so that whatever I desire to write upon it will be true, good and effective.

Say these words when you skin it, when you wash it, when you stretch it on the hoop, and when you put it in the quick lime.[1] And when it is dry, write upon it the signs of Mercury and store it. Do this process for every parchment of the art.

Instruction for the pen of the art

Take a feather from a goose, the first from its right wing, and say:

> Oktiel, Adōnan, Rhōgeēth, Terkoētz, Agimaē, Leinaph, Theophil, Oitos, I conjure you, holy angels, be <my> assistants in this action.

[f. 24] Say it three times. Then, take the knife of the art and point the pen. Write the aforementioned names <on a parchment> with the ink of Mercury, put <the parchment> inside the pen and store it. Write only for the art and not for other purposes.

---

[1] Standard procedures in the manufacture of parchment.

Instruction for making the knife of the art

When the instructions say that you must do something with the knife or with another instrument, that is to say, trace the circumference of the circle, point the pen, make a sacrifice or cut another thing, take iron that has brought death and with this make the knife of the art. Be careful not to do anything else with this, because it is only to be used for the art. Finish it at the hour of Mars and trace upon it the following names with a diamond:

Rhakhōr Rhadia Konil Arōni Aphines.

Then keep it in store. It is only for the workings of the art.

[f. 24v] *Instruction for the ring of the art*

Take six drams[1] of silver, go to the goldsmith at the hour of the Moon and make a ring. It must have a big head. Write letters upon it with the knife of the art and wear it on your right <index> finger. These are the letters:

K[yri]e ho Th[eo]s, ho boēthos hemōn, Iōsos, Sabaōth, Isaiō, Adōnai, Thiōaō, Aeōlōie, Aiōa, Bisegeubarpharaggēs, Meob, Aphone, Monou.

Concerning the gathering of the aerial spirits; how you must gather them

Instructions of the nine books of Solomon, concerning the gathering of the aerial spirits face to face: You must understand and learn many things concerning the submission of the spirits, my dearest son Rehoboam. Because if somebody is going to subdue the incorporeal spirits and see them in flesh, he needs extreme diligence, as I shall explain here.

Begin [f. 25] at the first day of the Moon; abstain from copulation with women, as well as from meat, wine, fish and the similar. When the eleventh day of the Moon comes, begin a three-day fast; eat bread and water only. You must have everything ready. Take new white linen clothes, shoes and a new piece of cloth for your head. Write on this the following words with the ink of the art:

Aria, Agla, Aglai, Aglaōth, Aglari, Aglō, Aglate, Aglia, Agla, Zēa, Aglaōth, Aglai, Aglanta, Aglianta, Aglarō.

---

[1] The dram does not belong to the Byzantine system of measurement, so it is not possible to determine its weight exactly. The Roman dram corresponded to about 3.408 grams, while the apothecary dram corresponded to about 3.888 drams. Other variations also existed.

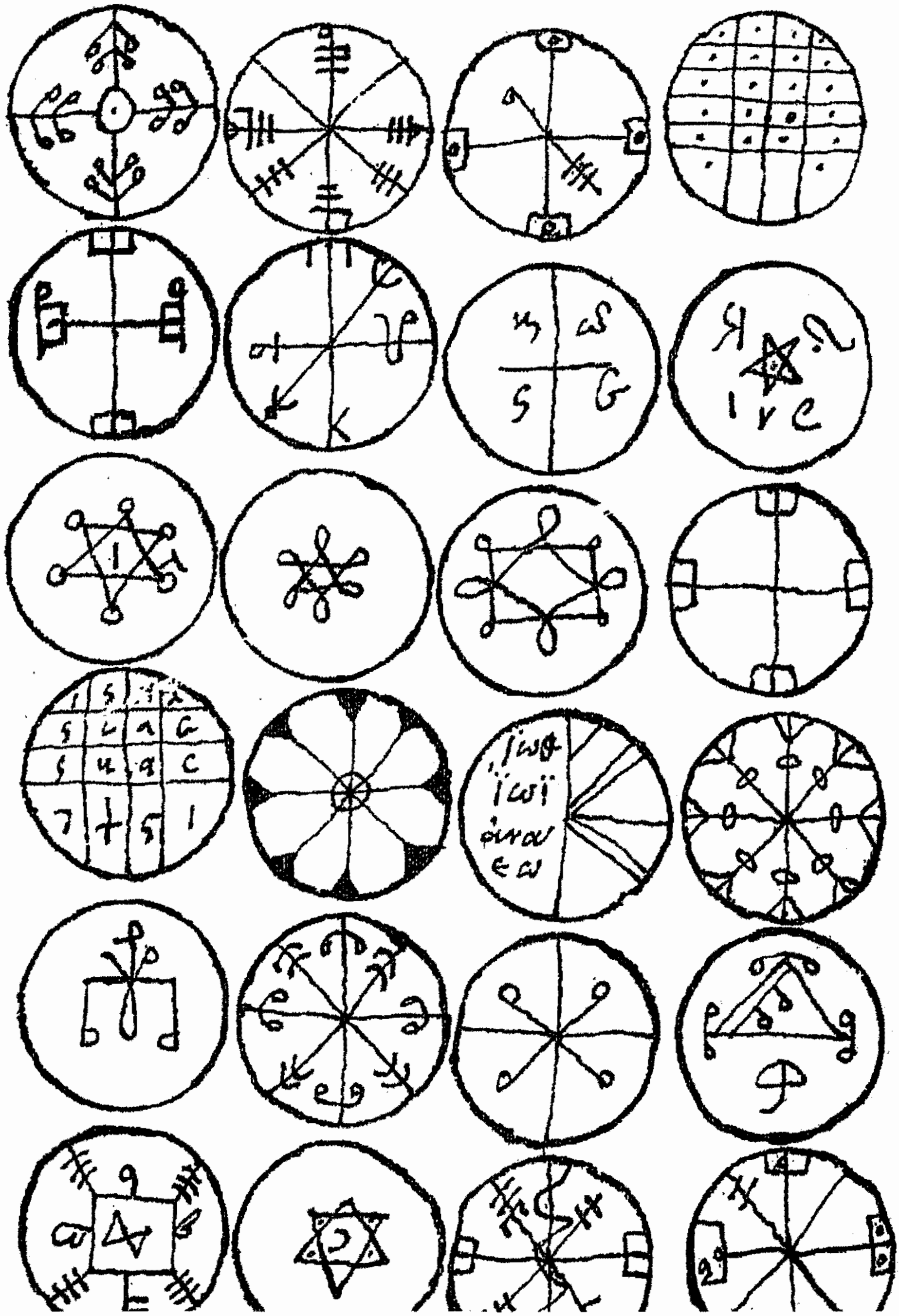

Figure 50: Gennadianus 45, folios 25v-26. The twenty four seals that must be drawn on the lamen.

You must also take unborn parchment from a male calf, made with <the knife of> the art. Draw the following seals, together with the names, with the ink of the art, as they are drawn below. You must bear them on your chest as a lamen. [f. 25v]

[The twenty four seals] [f. 26]

> El, Akhakhakhou, Bakhanou, Irrrekh, Apain, Barbee, Eemeth, Elokhakham, Tzēleni, Adōnai, Lees, Rhaathiousa, Ginaoum, Elokhim, Giaphoutzon, Oibekha, Ogeebad, Biagianousa, Misanad, Mipagada.

You must have a place prepared, a house or another place, free from distractions and hidden. Wash your body every day, from the eleventh day of the Moon until the fourteenth day and a half. <If it is daytime and> you can read the conjurations, <it is good>. But if it is night, you must have a lit candle in a lantern.

Take these materials in order to anoint your whole body: pure musk, civet, cloves, Indian costus and water milfoil. Grind them, mix them with rose water and anoint your whole body. Then put on the new garments of the art, censed with pure frankincense. Then, put on the piece of cloth on your head, trace the circle, that is to say the *circulum*, [f. 26v] put the lamen on your chest and the ring on your finger.

You must also have some lit charcoals in four little earthen vessels, musk, styrax, aloe wood ashes, spikenard, saffron and nutmeg. Put them into the little earthen vessels for censing.

Enter the circle when the Moon is opposite the Sun, from the 15th until the 16th <hour>. Start reciting the conjurations towards the four directions of the world. And you shall see them coming in the likeness of men, and they will also have their king with them. Conjure them according to what you want from them. Let them <not> open <or enter> the circle.

[Figure of the circle]

[At the four directions, beginning from the left:] North; East; South; <West>

[Above the pentagram, at the North:] The door

[Around the circle, beginning from the left:] Partheon, Ana, Adōna, Eliōn, Aglaa, Tetragrammaton, Ousioukhon

[Within the circle:] The place where the magister is, together with the apprentice

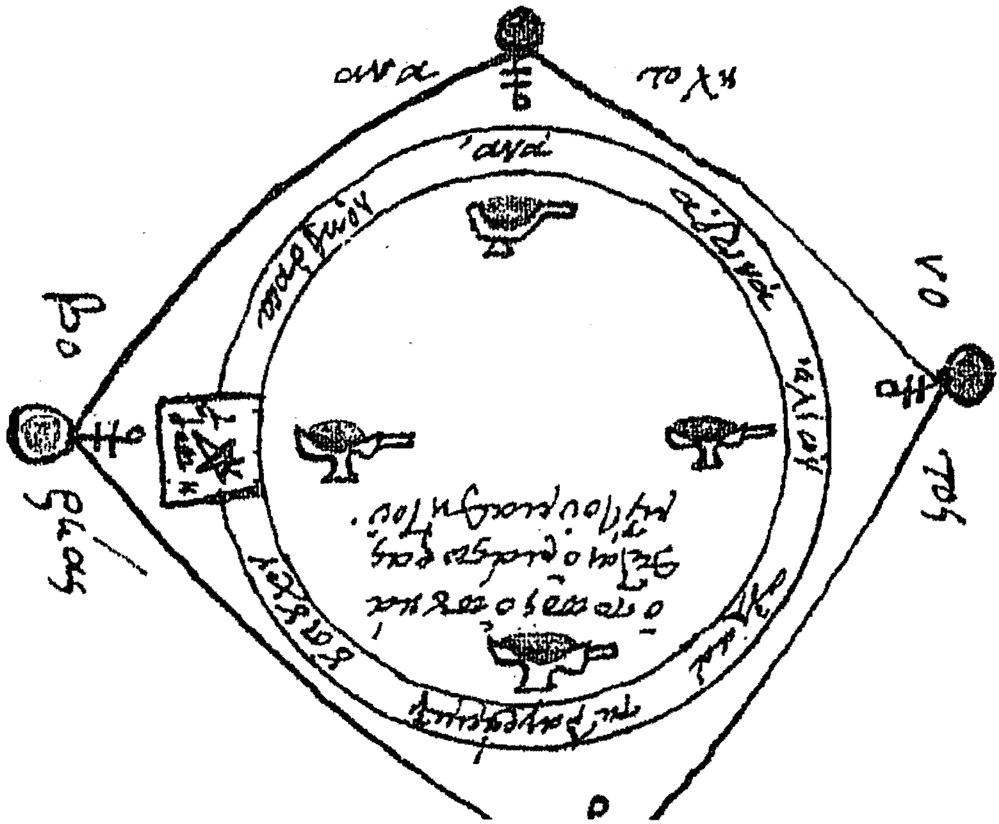

Figure 51: Gennadianus 45, folios 26v. The circle of the art.

[f. 27] I conjure you, demons and spirits of the West, Astarōth, Belbie, Kōpakil, Nikote, Satora, Phobokil, Miretos, Armetēs, Moubeoul, Mplolakhe, Elbepriz, Phragiel, Nona, Membridōkh, Basigōr, Exinous, Akar, Iaper, Meladous, Banakhōr, Oroēl, Iazmou, Praxdate, Oprinas, Bedmeēl, Bekharnou, Akhthēsōb, come, come, come, come here at once, wherever you may be.

O you spirits and demons of the South, Bielzouz, Orkanil, Akhōniōkh, Rhixtheoul, Oiphalmianethi, Ephipta, Mēltoal, Karitel, Hypokhtal, Listrothō, Kalithoul, Boidōn, Maliskar, Paliskax, Belioukh, Pelgiab, Gaaboul, Ignyel, Rhenpidon, Khameoul, Damasōn, Hyperik, Phērmar, Oulkas, Lazitan, Ptetharme, Lebokar, Ourti, Phapsō, come, come, come here at once, wherever you may be.[1]

---

[1] The invocations for the East and North are missing.

Conjuration of them all

> I conjure you, I coerce you, I constrain you, I overthrow you and I seal you in the following names of God: Mparoukh, Ata, Ata, Tzēl, [f. 27v] Semial, Aphorekh, Otzēel, Akai, Enan, Tetragrammaton, A[lpha] and Ō[mega], Lagriton, Ainon, Ekhion, Ōkti, Tzōimous, Artaēr, Litaou, Mikader, Gilei, Adōnai, Inōlē, Hēlie, Iale, Santadēk, Iala, Ialke, Sabaōth, Hyouourx, Egikax, Kheēthi, Anathon, Anna, Baanou, Sabaōth, Issa, Xepiōn, Oue, Aretzēm, Tiōn, Eli, Adonephyē, Toan, Arimol, Gea, Gikriōn, Hyrakh, Anaponam, Esk, Eptiōn, Paouakh, Mērathon, Synagriōn, Synalōi, Alke, Alpheōn, Altontēra, Genton, Gremon, Eglōa.
>
> In these names I conjure you, spirits and demons of the four parts of the world, to materialize, to assume a meek and beautiful human form, and to come before me in order to do what I want. I conjure you, I bind you and I curse you in the following names: [f. 28] Rhetienim, Phenakim, in the precious name of the Lord, Samiphōras. Be fearful and bashful of the names of the Lord: Kasia, Siōnia, Bania, Galgalia, Rhanoa, Dōreria, Amaounia, Rhetinagia, Thelemia, Sagania, Garia, Rhōstha, Thalmia, Thalamia, Adryōn and Iarran.
>
> O you demons, appear before me and do not disobey me, in these holy names: Aglata, Sethōn, Elōi, Lamekh, Tetragrammaton, Isae, Baldmile, Silai, Anas, Ilobakhem, Bolem, Ladolok, Akhaken, Tzōtzie, Arou, Ata, Adōne, Arneatta, Patalē, Siamoul, Abraziō, Ligadēl, Amystikon, Siamoulimel, Kentakh, Ougima, Mathea, Rhekhen, Emouel, Alpha and Ō[mega]. I constrain you, I compel you and I bind you by the angels Mikhaēl, Gabriēl and Rhaphaēl, and by the holy angels Amaphriēl, Serpephouēl, Giamiēl and Ladodoēl.

[f. 28v] After this conjuration, you will see a regiment <of spirits> coming. Have no fear, but tell them to remain outside the circle. Honor them and tell them:

> Welcome. I conjure you in the names you heard to do such and such a thing for me.

That is to say, to bring you a woman, to reveal a treasure to you or to give you things. In an hour they will bring before the circle what you desire. And after they have done what you want, give many thanks to them and say:

> In the names you heard, do not harm me or my apprentice, but go in peace.

And conjure them as follows.

<I conjure you> by the Cherubim, by the Seraphim and by the nine orders of the holy angels; by Barakhiēl, Pimikhaēl, Iesakaēl, Ardaēl, Ourouēl; by the Angels and Archangels, Principalities and Virtues, full of eyes and Dominations; by [f. 29] the archangel Lakhibeēl, by the archangel Azakiēl and by the dreadful names that you heard, do not cause me any harm, either when I am asleep or awake; do not cause any harm to my apprentice, but go in peace. And when I will need you, come eagerly and fast.

Concerning basin divination[1]

Take water from a spring that never dries and, while you are collecting the water, recite these names:

> Pharbion, Dadatzē, Sanōr, Tzarmatōn, Astēlem, Phoumion, Adōnan, God who works miracles.

Fill a new basin, take an unused mirror, that is to say, not used by many persons, and write on the back of the mirror the following names:

> Nemesiēl, Nemesēl, Outanet.

You must also take the lamb bone that floats over the water,[2] as well as a bay wand. Put the [f. 29v] basin outside, in the air, to be under the starlight for seven nights, and put the mirror within the basin. In the morning, take the basin into the house, take out the lamb bone, beat the basin loudly and recite the names you recited before – you must also be pure:

> Pharbiōn, Dadatzi, Sanōr, Tzarmatōn, Astilem, Phoumion, Adōnan, bring me such and such a person, in order to see him, to speak with him and to ask him about such and such an affair.

Say this seven times and turn towards the water and the mirror. You will see the person you wish, no matter if he is alive or long dead, and you can ask him about the affair you wish and need to know. And after you ask him about the affair you wish and need to know, you must say: Go in peace. And you must make alms in his name. [f. 30]

[1] This version of basin divination does not appear in other manuscripts. It is included here for reasons of comparison.

[2] This 'bone' may be a kind of cartilage. Note that a similar tradition exists in hoodoo, where the "black cat bone" is the sole bone that floats after a black cat is boiled.

Instruction concerning the bottle[1]

Take a new water pot or bottle and fill it with running water from a spring. Take it to your house and place it at the window, opposite the Sun when it rises. Make a bay wreath and take a clairvoyant boy. Trace a circle on the ground, enter together with the boy and recite these names seven times in the boy's ear.

> Oagē, Mōtar, Gemi, Pasi, Sekhi, Baasin, Elimōn, Argemiōn, Basan, Sokhar, Nounbatar, I conjure you and coerce you to cleanse the eyes of this boy, so that he can see the spirits inside this bottle.

Then, crown the boy with the bay wreath and begin the conjuration.

> I conjure you Kanōb and Gekhaz, Mainōn, Gelia, Tzoukana, Rhaphygia, Glōsea, Rhapidōn, Oristerōn, [f. 30v] Mala, Blimōn, Laptope, Paraēs, Kaginōs, Sarkigia, Bliddōn, Motzeton, Mnasikōn, Ablokher, Rhakalia, together with your orders, wherever you may be, in heaven, upon the earth, in the sea or in a river, come, sit within this bottle, together with your king, so that I may ask you what I want.

Recite these words three times. Then, ask the boy if the army has come. If it has come, say:

> Bring the king and his throne, and let him sit.

Then, ask him whatever you wish, by means of the conjuration.

If you want to ask about a thief

> I conjure you in the names of God Orta, Gēla, Polim, Elōkhai, and in the names of the angels Kaudien, Abiel and Soudiel, reveal to me who is the man who stole such and such a thing. Tell me his name and where he lives. Bring him here, so that I can see him together with this boy [f. 31] and recognize him. Tell me where he hides such and such a thing.

If you want to ask about a treasure, conjure as follows

> I conjure you in the names of the Lord, Mēran, Alphētau, Geou, Geriōn and in the names of the angels Melaxōēl, Berniōēl, Pelpiēl, Sakibōēl, tell me and show me where this treasure is.

[1] Under this title, a water pot divination (*Epibaktromanteia*) is described, although the instrument used is a bottle.

If you want to ask about another subject

> I conjure you in the names of the Lord, Salamaton, Porpli, Sōbethi, Kousekraminōn, Ainal, Pērōn, Tetragrammaton, tell me about such and such a thing and its future.

If you want to ask them about something in the far future, conjure as follows

> I conjure you in the names of God Iōthagla, Abial, Oumadōn, Goulgoul, Gouthai, Stiaou, Iaou and by the names of the angels Marnikhaēl and Markizaēl, tell me [f. 31v] when such and such a thing will happen.

If you want to ask about secret and hidden affairs, conjure as follows

> I conjure you in the name of the Lord Karmaktiēl and by archangel Mikhaēl, tell me about such and such a thing.

If you want to banish them

> In the name of God Amprak, Amprakiēl, Salkhiel and Asakiel, go in peace, in the ways of the light. [f. 36]

Concerning the herb of the Sun

The herb of the Sun is called <Sun> spurge. Uproot it after sunset, when the Sun is in Leo and at the hour the Sun rules, while reciting the prayer of the Sun. Put its flowers and fruit within the skin of an eagle and carry them with you. If there is a hidden treasure somewhere, it will be revealed at once, [f. 36v] as if in the twinkling of an eye. You will see it, and it will be hidden again at once. Mark the place.

Grind the leaves and mix them with rose water. Then, anoint your face and travel. Every wild man or robber will worship you as a god. Carry the root, wrapped in the skin of an ass or of a seal. You will calm down irritated lords or kings and you will be honored by them. [f. 37v]

Concerning the herb of the Moon; it is called peony[1]

When you want to uproot it, recite the following prayer:

> Aspha, Adōnai, Deudesaba, who makes people poor or rich and elevated, who punishes and heals again, who destroys and vivifies, Lord, God of hosts, look upon this herb, so that I will uproot it in your holy name and use it for healing and for every beneficial purpose. Praised be your name for ever. Amen.

This is the prayer of peony. Recite it three times, and then start digging with a black handled knife in order to uproot it. Peony is the herb of the Moon, which is also called *glykasia*. And these are the virtues of peony: If one's tongue is bound, they may be censed with its leaves. Whoever holds its root and is censed with its seeds is protected from evil spirits. Whoever eats its [f. 38] seed will be set free from every evil and harm. If one puts it under one's pillow, they are set free from bad dreams. If one binds seven seeds on one's right arm, they are set free from bad thoughts. In times of pestilence, put this herb on your threshold, in order to be protected from the pestilence. If somebody is poisoned, let him drink it with holy water and he will be healed. Whoever eats its root, he can dominate snakes. It is beneficial for everything. Eat it at the new Moon.

[1] Although the text about the herb of the Sun is similar to M, the one about the herb of the Moon follows a totally different version.

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[f. 52v]

You must know, O man, this first and foremost, greatest and last instruction for everything portrayed here. It should have been written at the beginning of this book, but it is written here by mistake, as it can be seen in the original. It is useful when you wish to carry out any attempt you need. Pray to God with all your soul before every operation, and recite the following with a humble and pure heart.

> Lord our God, Adouni, Elisabaōth, Lamekh, Sante, Lamantou, Khamantan, Tetragrammaton, Beginning and End; holy, holy, holy Lord Sabaōth, the whole heaven and earth are full of your glory; our father which art in heaven, uphold us with your holy names, holy Lord God Sabaōth; by the prayers of the holy forefathers Enos, Cainan, Mahalaleel, Methouselah, Seth, Enoch, Noah, Melchizedek, Joshua the son of Nun, Abraham, Isaac and Jacob, David and Jesse, Solomon and Rehoboam; by the prayers of your saints, O Lord our God, be my savior, merciful <to me>, my defender and my assistant.

Then recite the entire 120th Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help;" the 69th Psalm: "Make haste, O God, to deliver me," and the "Hear my prayer, O Lord:" that is to say, the 142nd Psalm. Then, turn towards the planet, look at it and recite the aforementioned prayers.

But I supplement the following; I say to you, reader, thus saith the Lord: "No man can serve two masters;" and again: "Ye cannot serve God and mammon."[1] But you, holy man, [f. 53] will choose in secret.

From the Instruction of Solomon the wise to his son Rehoboam: An excerpt from his Instruction, for us to follow

[1] Matthew, 6, 24.

Instruction

You may know, my dearest son Rehoboam, [...][1] in order to do what you want. [f. 97v]

Concerning the herbs attributed to the hours of the seven planets and their virtues

The herb of Saturn [image of the daffodil], *the daffodil*

This is named daffodil, the herb of Saturn – the peony is also a Saturnian herb of great [f. 98] virtue. Saturn rules mainly at Saturday, at the first hour. First recite the prayer of Saturn and then uproot it, as the instruction about the peony says.

Take one grain from the top of its root and carry it with you; you will never be subject to injustice by a foul judge.

Wrap one grain from the top of the herb in a he-goat's skin, wear it on your arm or on your neck, and you will not be afraid of robbers on your way, because they will worship you as a god.

Take a grain from the top or from the root of the herb and wrap it in white silk together with small portions of house leek, mandrake and peony. Write these signs [signs][2] on an unborn parchment. Hang all these on the neck of a white rooster. Let him go free and follow him. It is miraculous: If there is a treasure hidden nearby, he will go and hoe upon the place it is hidden. And if he goes too far, he will reveal the place by his crow. Mark the place.

Another one: [f. 98v] Take seven grains of the herb and one grain of pure musk, mix them, give them to a sick person to drink, and he will be cured. Give them to the epileptic to drink seven times, and they will be cured.

If you want to destroy your enemies, put a grain of the herb on the dried skull of a dog and place it in your house.

If you want to know someone's secrets, take some of the herb's root, place it at his head when he sleeps, ask him, and you will learn them.

Another one: Wash some daffodil bulbs, smash them and boil them with vinegar in a pan. Apply them to carbuncles. It cures and extinguishes the carbuncles that reappear. Boil them fresh as instructed <and apply them> to whatever evil the skin produces.

For headache: Take some of the leaves, grind them, mix them with rose water

[1] Šangin does not cite this paragraph, except from its beginning and end. He only notes that it is similar to the relevant paragraph of M. I have not been able to examine the manuscript itself.
[2] These signs are not given by either Šangin or by Delatte.

and anoint the head. It will be cured.

For dysentery: Take half an *exagion* of the herb's seed and mix it with coral. Grind them, let the person [f. 99] eat, and he will be cured.

If someone is possessed by a horrible demon: Take some of the seed together with black pepper. Give him to drink for three mornings, mixed with strong white wine and holy water, blessed at the day of the Holy Epiphany. Give him also one grain of the root to carry.

For people tormented by the demon named Onoskelis: Take some of the root and the seed, wrap it in the skin of a black ass, hang them on his neck, and he will be free.

If someone anoints his face with the flowers, he is protected from the evil eye.

If someone anoints his face with the leaves, he is protected from contaminations. It also has other virtues and miracles.

Take it at the hour and during the sign <of this planet>, while reciting the prayer and <invoking> the ruling angels; you will be amazed.

Instruction

When you want to uproot the herb that is attributed to a planet, first recite the prayer of the planet. Then recite the conjuration of the angel that rules that day and hour, on your knees, and with extreme piety. [f. 99v] Prostrate yourself and pray. You must be pure from copulation or <semen> outflow. You must do this when the Full Moon has an aspect with the planet of this herb. Uproot it and leave it out for seven nights, under the stars. Prepare the incenses of each planet, according to the instructions that follow. Pay attention to the details. There are seven heavens, and each planet is bound to one of them. They partake of the same essence.

The prayer of the planet Saturn

> Our God, the Great One who is in the highest, who created and fashioned man, Hades saw you and feared, the living saw you and became lifeless; <grant us the grace> to subdue this planet, Saturn, so that it will do our will. In His names and by His great power I conjure you, Saturn, go away to the height of the heaven from the depth of the sea and do not disobey. I conjure you, Saturn, go away. You, <Saturn>, who has authority over all harms and who gives treasures, offer me

everything I want. I conjure you by your following [f. 100] names: Orphin, Okeph, Oulyob, Ougryph, Sourik, Tasmon, Odel, Sepig, Sotad. In your above names, I conjure you, do not take your grace and your virtue from the in the operation I am going to attempt at this hour, either good or evil. Grant that it will be effective and true.

Prayer of the angels who rule the days of the whole week

I conjure you by the divine power, holy angels of God Almighty so and so - here recite all the names of the desired day - who rule <this hour> and are appointed by God for the service of mankind, eagerly, indefatigably, swiftly and strongly, assist me to subdue the demons of this hour so and so - recite their names as well - who have <authority> at this day and hour, in order not to obstruct the work I attempt and make my operation effective and true; to the glory of the almighty, powerful and dreadful God, to whom praise, honor and glory is due, for ever and ever. Amen.

This prayer is suitable [f. 100v] for the entire week, but you must change the names according to the day.

Sunday has five angels: Mikhaēl, Aroul, Pholoul, Sauriēl, Doneēl. And it has also three demons: Khthoneēl, Ariyl and Epithoamon.

Monday has six angels: Gauriēl, Saragilouēil, Kharaēl, Emphiloēl, Operdouka, Operdikym. And one demon: Tartaroēl.

Tuesday has two angels: Ourouēl and Sabagil. And one demon: Sphysiroēl.

Wednesday has three angels: Mantoēl, Speltikoēl, Apodokyēl. And two demons: Khalion and Oklokiēl.

Thursday has two angels: Serpepheēl and Rhaphaēl. And two demons: Podikolator and Orniēl.

Friday has four angels: Anaēl, Agathoēil, Pilaktoēl and Kyrsonaēl. And three demons: Sabet, Baktasar and Prostozikator.

Saturday has two angels: Sakatiēl and Ektonoēl. And two demons: Klidator and Alidator.

You may know that you must invoke the angels according to the day and banish the demons in order <for them> not to obstruct you.

The end <of the herb of Saturn>. [f. 101]

The herb of Mercury is named cinquefoil.

Take it at the hour he rules, at Wednesday, while reciting his prayer.

[Image of the cinquefoil]

Wrap the root in the skin of a horse and leave it under the stars for three nights, as described before.

Then, <wrapped> in [f. 101v] the skin of a horse and carried, the root brings messages of matchmaking by important men and women. By the virtue of this herb, one will obtain goods, gifts and benefits from kings and queens.

If you macerate its flowers in oil and you anoint your face, you will be successful in every work you will attempt.

If thirty grains of its seed are macerated in water for twelve days, they cure epilepsy and frenzy.

If the root is eaten with wine or vinegar, it bestows blessing.

If the juice of the leaves is mixed with oil and used as an ointment, it cures leprosy, chilblains and similar.

Another one: If someone takes some of the seed of this herb, wraps it in a thin piece of cloth and holds it in his hand, he will win in every kind of game.

Wrap the seed in the skin of a wolf, bind it on your right arm and you will always win in trials and law affairs.

Another one: The herb must be uprooted at the hour of Mercury. Wrap it [f. 102] in the skin of a female black cat, together with three, five or seven grains of pepper, and bind it on your arm. You will be invisible to people that seek you, and if you go to war, you will not be in danger at all.

Mercury rules on Wednesday, at the 1st, 2nd, 8th, 9th, 15th and 22nd hours.[1] He is useful for travelling, gaining wisdom and knowledge, metalworking and mining. If <a woman> is engaged during this hour, <she will forget> all other <men>. It is also useful for speaking with powerful men, against the dangers of the sea, for subjugating the spirits in a circle and for starting a journey.

[1] In fact the planetary hours of each planet in its own day are only the 1st, 8th, 15th and 22nd. The scribe adds in some other hours because they are usable hours of other benefic planets that would be acceptable for the operation.

Here follows his prayer

> Almighty Lord, the only benevolent and beneficent, who bestows every gift, who blesses with wisdom and knowledge, who named the celestial and super-celestial essences, omnispective and omnipotent, grant me <the grace> of the Planet Mercury, so that I will manage to perform the operation I want. I conjure you, all wise, most erudite [f. 102v] and most quick Mercury, in your wisdom, in your erudition, in your orbit and in your following names: Niphan, Piout, Nomyn, Sislam, Niam. In your names, I conjure you to grant your grace and your virtue in every operation I want to perform, so that this herb will be effective.

This way you must uproot the herb, as instructed above.

The end of the herb cinquefoil. [f. 103]

The herb of Jupiter

[Image of the garden orache]

This herb is called garden orache and also sugarcane.[1] [f. 103v] Take it when Jupiter rules, at the first hour of Thursday, while reciting the prayer.

Wrap the root in the skin of a wolf, or in the skin of a he-goat, leave it under the stars for three nights, mix it with some peony root or seed and bind it on your arm, in order to always win at trials.

Another one: Wrap the root in the skin of an ox, together with fennel root, and place them on a ship; it will be restrained: it will not sail, but turn upside down. But if you wrap the flowers in the same skin and you bind them on the mast, it will sail quickly. [f. 104]

Another one: Take the whole herb, wrap it in a new piece of cloth and bind it on your right thigh; you will be successful in whatever work you attempt.

Mix the root with the greater celandine, grind, let them macerate in water, leave the whole outside for three days and anoint the eyes when injured; the person will not become blind, but he will be cured. He will see, and you will be amazed.

Another one: take the leaves, dry them, grind them, let them macerate in holy water, wine and the white of an egg and give it as a beverage for abdominal pains; they will be cured.

[1] For the mistaken relation between these two herbs, see the Introduction.

The seed of this herb is beneficial for a nervous breakdown and paralyses. Give it as a beverage with water and birthwort.

Wrap the seed in the skin of a fish and bind it on the net; you will be amazed by the amount of fish you catch. But if you want to make all fishermen unsuccessful in a radius of three miles, wrap the seed together with musk and lead, and throw it in the sea. Everybody will be unsuccessful, until you take it back from this place.

Jupiter rules on Thursday, at the 1st, 5th, 8th, 12th, 15th and 22nd hours. It is useful for being glorified among men and women, for the destruction of sorceries, for hunting and for everything in general, including healing.

<The prayer of Jupiter>

> Lord God, almighty father, creator [f. 104v] of things visible and invisible, king of kings, give me, your servant so and so, the grace and the virtue to subdue the planet Jupiter, for everything is possible to you. I conjure you, planet Jupiter, by your wisdom, by your knowledge, by your place, by your virtue, by the orbit you follow and by your following names: Anoph, Misaou, Orasita, Apnos, Anisi, Antzi, Nietz, Anikaninte, Toikeos, Gyneri, Anpe, grant your grace to my will and to the operation I am performing; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The end of the herb of the planet Jupiter. [f. 105]

The herb of the Sun is called augia

It is not possible to be found except at night, when it shines brightly. It can be found by a sieve *arsēmiou*, a bow and an arrow. It resembles the sun spurge, as you can see:

[Image of the *augia*]

Its flowers are yellow.

Take it at the hour that the Sun rules, recite the prayer and leave it [f. 105v] under the stars for three nights. This herb turns its top towards the Sun. It is called by the Romans *opousas epyre*, they call it *sanpoli alipa lyzapoko*.[1]

It has the following virtue: If you find and uproot the whole herb, take it and go to a place where you suspect that treasures and money are hidden. If you

[1] The text seems to be very corrupt at this place.

step upon them, you will stay still – you will be unable to move.

Wrap the herb in a white piece of cloth, together with pure frankincense. Hold it in your right hand, while walking where you suspect or imagine that the treasure is hidden. The place will open and you will see what is hidden. Mark this place, in order to [later] dig and find the treasure.

Another one: Wrap its fruit within a female cat's skin and bind it on your arm. The wearer will be granted love, peace and matchmakings.

Whoever anoints his face with its leaves, will not be overseen by anyone, and he will be loved by kings and officials.

Another one: Whoever wraps the root within a male cat's skin [f. 106] together with frankincense, he will gain money and favors, he will be loved by kings and officials, he will be their friend, and he will inherit from them.

Another one: If someone holds <this herb> in his hands, all hidden things will be revealed to him, by the power of God.

The Sun rules on Sunday, at the 1st, 8th, 15th and 24th hours. Do what you need to do, but do nothing at the 7th hour, because it is not good. It is useful for making a talisman and carrying it with you, when you ask a favor from someone. It is also useful for finding a treasure, for a beneficial judgment, for binding the evil tongue, for retribution and for revealing secret things.

<The prayer of the Sun>

Recite the prayer of the Sun on your knees. You may know that 'Sun' is the name of the heart.

> King of kings and Lord of lords, king, eternal power, incomprehensible and infinite light, the only generous, the dispenser of mercy, look upon me in your grace and benevolence, so that I will be able to subdue this planet, the Sun, and possess its virtue. I conjure you, untouched, unconquered Sun who shines at daytime, by your annual cycle, by your four seasons, by your orbit, by your rays, by your wings, by your virtue and in your following names: Limod, Antikon, Lithitioul, Elbioukh, Antiour, Nitisilom, Egodraosis, Togodoraph, Enia. In your above names I conjure you; do not disobey me, but assist my present work by your grace, in order to be effective and true. Amen.

The end of the herb of the Sun. [f. 107]

The herb of Mars is called common butterbur. Some call it *platymandēla* and some others *petasites*. Its flowers are mauve.

[Image of the common butterbur]

Take this herb on Tuesday, [f. 107v] while reciting the prayer, and leave it outside for three nights, under the stars.

Its powers are the following: Whoever carries the whole herb with him, wrapped in the skin of a fox, when he goes to war, he will win over all enemies.

Take a piece of the root and the skin of a hare; write the names of your enemies upon the skin, wrap the root within it and bind it on your right elbow; then, unsheathe your sword. When your enemies see you, they will flee. Nobody will stand before you, since they will all tremble.

Take some of the herb - some say three *exagia* - and put it inside your bow and arrow; whenever you shoot, your shot will be skillful and without error, wherever you wish it to go.

Another one: Wrap the herb <in the skin> of a lion, together with common hyacinth, and carry it with you, in order to be honored by kings and officials.

If you want to slay your opponents, or the people who rise against you, take the juice of the fresh herb, mix it with Roman vitriol and with the thick pulp of the common cocklebur; with this ink write the names of Mars and Saturn on a hare's parchment, together with their prayers and the names of the enemies [f. 108] you know - write the names of your enemies seven times, with blood. Bury the parchment in the street where your opponents will walk, and they will go away.

You can also wrap some of the seed of the herb in the parchment, and you will be amazed by its power. You can write this with normal ink. Place it at your enemy's door.

Mars rules on Tuesday, at the 1st, 8th, 15th and 22nd hours. Do nothing at the 7th hour, because it is evil. You can perform your operation, as mentioned before, during the other hours. Mars is useful for making a talisman and carrying it upon you, in order not to be in danger from anybody. It is also good for fighting with knives and swords, as well as for every deed of daring.

Behold the prayer

> Dreadful and indescribable God, whom no man has seen nor can see, whom Hades saw and bristled, so that the living became lifeless and the dead were risen, [f. 108v] give me your invincible power, Lord, in order to subdue the planet Mars to my will. I conjure you, fiery Mars, by God who created the heaven and the earth, the intellectual natures and the whole fiery host. I conjure you by your virtues, by your orbit, by your brightness and in your following names: Outp, Nokt, Khiet, Dikhil, Tzana, Plēssim. In your above names, grant your grace to the operations and workings I perform.

The end of the planet Mars and of the common butterbur. [f. 109]

The herb of the Moon is called peony; it is called lunaria by the Romans

It can be found on the high mountain peaks of Bursa and Thrace. It is as described: At the waxing of the Moon it grows new leaves each day, but at the waning it rejects them, that is to say it drops its leaves each day.

[Image of the peony]

Its leaves are yellow. [f. 109v] Take it at the hour and day that the Moon rules, while reciting the prayers of the angels and of the planet, as the instruction says at the beginning.

Take its fruit, wrap it in the skin of a dog and place it in your workshop. It grows people's appetite and makes them buy a lot.

For the epileptic: Starting from the fifteenth day of the Moon – it is also called waning – give three leaves from this herb each day to him; at the end he will be cured. He must eat and swallow them. Moreover, let the epileptic drink the root together with strong white wine, beginning from the New Moon and until the thirtieth day. If drunk, the root can cure epilepsy in seven days.

For the spleen: At the waxing of the Moon, the root cures the swollen spleen, as well as the fever, the shiver and the tertian fever, if it is drunk with wine for four days, beginning from the New Moon.

Its fruit cures diarrhea and dysentery, if it is drunk with honey for ten days, at the waxing of the Moon.

Moreover, its fruit cures the pus and every pain, if it is drunk with *theriaca*[1]

[1] Theriaca, *thēriakē*, was a medical concoction, invented by Nero's physician, Andromakhos.

and strong wine.

Another one: If the herb is ground and eaten with honey, it cures the pains of the feet and rheum.

Another one: If the juice of the leaves is anointed on the head and forehead, it cures headache, vertigo, migraine, soreness of the eyes, night blindness and generally all illnesses <of the head>.

Another one: The whole germinated <seed> helps in conception, if it is left under the stars when the Sun and the Moon are in conjunction.[1]

Another one: Drink the juice of the whole herb when the leaves are left under the stars at the fifteenth day of the Moon, and you will see an amazing and terrible vision. You will start prophesying truly and miraculously, concerning divine things. But this happens before sunrise; after sunrise the grace of the prophetic gift will dissipate. This is effective and certain.

Another one: The Moon rules on Monday, at the 1st, 8th, 15th and 22nd hours. However, the 3rd and 7th hours are <not> good. [f. 110v] It is useful for making a talisman and for carrying it, in order to subdue one's enemies, to dominate people, to sell, to buy, to ask for offices and to borrow things.

This is the prayer of the Moon

> Lord and master, Jesus Christ, our God, the ruler of the human race, who fashioned man in your wisdom, in order to dominate your creations with piety and prudence, assist me, your unworthy servant so and so, to subdue this planet to my will. I conjure you, fairest Moon, the purple of the heaven and the consolation of the night. I conjure you by your orbit, by your renewal, by the innumerable degrees you pass through and by your following names: Hēperdemyde, Ospheggeamiou and Hyliotilopos, Sparto. I conjure you, Moon, by the resurrection of Lazarus; grant me your grace and your virtue. [f. 111] Assist, together with your attending <angel>, the operation I perform. Show your power. Amen, so mote it be.

The end of the herb of the Moon.

The herb of Venus is called man orchid

[1] This paragraph is corrupt. The reading is doubtful.

It is also called *agōrobotanon.*[1] It is as described. It has two roots. One root is fresh, while the other one is withered as if frozen.

[Image of the man orchid]

You must uproot it at the hour <of Venus>, while reciting the prayer.

These are the instructions about it: The fresh root must be taken at the day [f. 111v] and hour that Venus rules. Uproot it in the name of the person you want. The Sun and the Moon must be in Venus's house – they must be in Taurus. It causes the love of men for a woman, and similarly the love of women for a man.

Similarly, uproot the frozen root in the name of the person you want, when the Sun and Moon are in Libra, at the hour of <Venus>. Give it to a man or a woman, in order for them to hate each other and not sleep together.

Another one; instruction about the previous one, for people who want to copulate with a woman: Take eight ounces of the fresh root, two ounces of black pepper, four ounces of white sesame, six ounces of small raisins, two ounces of ginger, ten ounces of washed puncture vine and four pounds of good, boiled honey. Grind them all thoroughly and boil them in the honey. Take three *exagia* and use it as a suppository if the need arises; you will be amazed. You must put on a small, warm piece of cloth <as underwear>.

The frozen root can be processed for the people who want [f. 112] not to copulate at all. Take eight ounces from the frozen root of this herb, five ounces of its seed and three ounces of saffron. Boil them all together and mash them. Give three *exagia* as a beverage to people who want to make love; they will not have any desire at all.

Venus rules on Friday. The 1^{st} and 8^{th} hours are beneficial, as well as the 10^{th} and the 12^{th}. <It is> useful for the love of a woman and for a husband to love his wife. Do this at the 1^{st} hour of the day. If <two persons> fall in love at the 1^{st} hour, they will never forget each other, because this planet is for love and lust.

The prayer of Venus

> Great and dreadful God, the eternal and the only benevolent, who keeps off the evil, the beneficent Lord, <who> infinitely possesses the inscrutable sea of goodness, I beg your philanthropy and charity, grant me your full

[1] ***Agōrobotanon***, the boy's herb, was used by pregnant women, in order to give birth to male children.

> grace and [f. 112v] virtue, <in order to subdue> the planet Venus, in order to do such and such. I conjure you, most beautiful and sweet Venus, by your grace, by your virtue, by your orbit, by your sweetness and in your following names: Ēreth, Laban, Siar, Tatir, Touēd, Toutimar, Rhesphedom, Siroph, Kakem, Sityap. In your above names I conjure you; do not disobey me, but give me your grace, in order to do such and such with this herb.

You must name whatever you want or desire. Now <you have> all your prayers.

You must also know the following. Whenever you want to uproot the aforementioned herbs, you must have prepared the incenses of each planet separately. You must cense them when you recite the prayer and the conjurations upon the herb at the hour of each planet.

First of all, these are the incenses of Saturn: Nails of a black ass, the head of a snake, pepper, aloe wood. Cense according to the instructions [f. 113] and God will grant you anything that Saturn has in his authority.

These are the signs. They must be red: [signs][1]

And this is the seal: [seal]

The incenses of Jupiter - that are called Jovial: Cense aloe wood or balsam wood, *kinnamōmon,* that is to say cinnamon, opium, camphor and vervain seeds.

These are the signs: [signs]

And this is the seal: [seal]

These are the incenses of Mars: Cat's blood, a vulture's, a crow's brain and human blood taken from phlebotomy.[2]

And these are the signs: [signs]

And this is his seal: [seal]

The incenses of the Sun: Nutmeg, cassia, annual mercury, roses, styrax nubs - this tree is spiny, like the quince.

And these are the signs: [f. 113v] [signs]

And this is the seal: [seal]

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[1] The signs and the seals of the planets are not included in Delatte's edition.

[2] Medical bleeding.

The incenses of Venus: Musk, aloe wood, fragrant Armenian bole. <Cense> them at its hour. You must be bathed, clean and pure from everything.

And these are the signs.

The seal: [seal]

The incenses of Mercury: Pure frankincense, musk, wasp wax, labdanum, sweet flag root.

These are the signs: [signs]

And this is the seal: [seal]

The incenses of the Moon: White beeswax, purple betony, saffron, root of bay and the upper parts of peony or the root of elm leaf blackberry.

These are the signs: [signs]

And this is the seal: [seal]

The herbs of the seven planets and all their virtues must end here.

The end.

Glory be to God.

Amen.

MS Atheniensis 115[1]

[f. 2]

<*An electional astrology passage concerning the position of the Moon in the Zodiac*>

When the Moon is in *Aries*, it is good to bring a charge against somebody. Your request will be fulfilled.

When the Moon is in *Taurus*, if you fight your opponents, you will win over them. It is also good for travelling by sea.

When the Moon is in *Gemini*, the same <result> as with Taurus has validity.

When the Moon is in *Cancer*, do not travel by sea, but you can travel by land. Write down what you desire, and it will be fulfilled.

When the Moon is in *Leo*, it is good for meeting with officials, but only at your place.

When the Moon is in *Virgo*, it is good for hunting boars. It is also good for anything else you want, but only by land.

When the Moon is in *Libra*, it is good for making love and for taking <a girl's> virginity, that is to say, to harvest the blood.

When the Moon is in *Scorpio*, at the first day, do not go out and do not walk on a street, because it is dangerous. <If you go out> at the second day, you will not return.

When the Moon is in *Sagittarius*, it is good for watching chariot races.[2] It is also good for appearing before lords.

When the Moon is in *Capricorn*, do not work at all. It furthers one to do nothing.

When the Moon is in *Aquarius*, it is good for celebrating. You can travel, if you want. You may appear in front of lords. It is good.

[f. 2v] When the Moon is in *Pisces*, it is good for engaging in commerce. You may buy, sell, and similar.

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[1] Excepts only.

[2] Chariot races in the Hippodrome in Constantinople only continued up to the sack of Constantinople by the Fourth Crusade in 1204.

Here I write about the useful and beneficial days of the Moon

You must know the days of the Moon precisely, in order to learn the right time for your operations. Thus, you will be blessed and envied among the sons of men. Seek out when the Moon is in harmony with the planets and the signs of the Zodiac, in order to do anything you want.

Day of the Moon	Angels	Demons	
1st day of the Moon	Proseēl	Alax	For producing merchandise
2nd day of the Moon	Loakheēl	Phthonkoēl	For gaining a lot in commerce
3rd day of the Moon	Blepseēl	Operteon	For causing love in a couple
4th day of the Moon	Antouēl	Atrianas	For the love of lords
5th day of the Moon	Kouteēl	Keepab	For making a talisman for war
6th day of the Moon	Lampkel	Arinephon	For winning a trial
7th day of the Moon	Nazerael	Aniphoeps	For evoking
8th day of the Moon	Sidam	Nakanae	For finding things in the earth
9th day of the Moon	Praxioēl	Penthakēs	For happiness and for money
10th day of the Moon	Ousaēl	Nosmitasēm	For curing the epileptic
11th day of the Moon	Apemptoēl	Konipsaēm	For subduing children to their father
12th day of the Moon	Plektarelx	Mamalenith	For making a father love his children
13th day of the Moon	Astaseēl	Diarokin	For increasing one's fortune
14th day of the Moon	Anakhil	Peranior	For seeing and subduing spirits[3]

Table 23: Talismans attributed to the days of the Moon.

[3] The rest are missing. This is a version of the ***lunarium*** that is found in A, ff. 5-6v, including angelic and demonic names. Note that the simple version also exists in B, ff. 1-1v, but it is not included here, as it has no differences from the A version.

[f. 16v] *The Second Book*

Concerning the art of the circulum or circle, in order to interrogate spirits; here we write about the purity that whoever wants to use this art must observe

If you want to subdue the incorporeal spirits and see them in the flesh, you need extreme diligence, as we shall explain here.

Beginning from the first day of the Moon, abstain from copulation, meat, wine and fish. When the eleventh day of the Moon comes, begin a three-day fast, eating only bread and water. You must prepare the following things. [f. 17] Take new white linen clothes: a new shirt, a culottes (knee breeches), socks, shoes and a new piece of cloth for the head. Write the following words upon the headdress with the ink of the art:

> Aria, Agla, Aglagi, Aglaoth, Aglergi, Aglo, Aglate, Aglēa, Aglaxiō, Aglaoth, Aglagē, Aglate, Aglasia, Aglianta, Aglaro.

You must also prepare an unborn male calf's parchment, bearing the following seals, together with the names. You must wear the parchment on your chest, as a lamen. Behold the names:

> Elra, Aglou, Bakhanou, Ērokh, As, Panen, Rhabes, Egmeth, Elōkhēm, Lakha, Tzelenē, Adonagi, Les, Ges, Rhaouthaa, Ēakpou, Lokhim, Ēaroutzou, Abekhan, Ogebad, Bēgenous, Mēsa, Naēkh.

Write also the following twenty four seals under the names. The parchment must be unborn. [f. 17]

[Three of the seals for the lamen] [f. 17v]

[Fifteen of the seals for the lamen] [f. 18]

[The final six seals for the lamen][4]

You must also have gloves for your hands, made of thin leather. Draw these signs upon the leather, at the place of your palms: [signs]

Draw the following signs on your handkerchief, and then hang it on the right side of your belt, in order to wipe your sweat: [signs]

[4] The text and images from the beginning of the second book until this point is mistakenly placed here, since it applies to the second method of evocation.

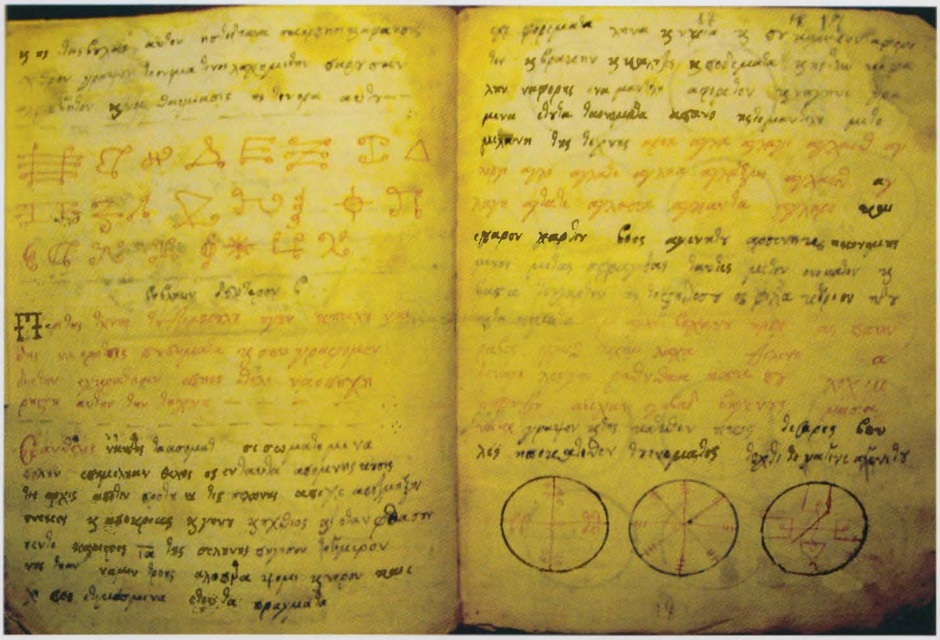

Figure 52: Atheniensis 115, folios 16v-17. The three first seals must be drawn on the lamen.

Figure 53: Atheniensis 115, folios 17v-18. The remaining twenty one seals that must be drawn on the lamen. Then follow the pentagrams for the gloves and the signs for the handkerchief.

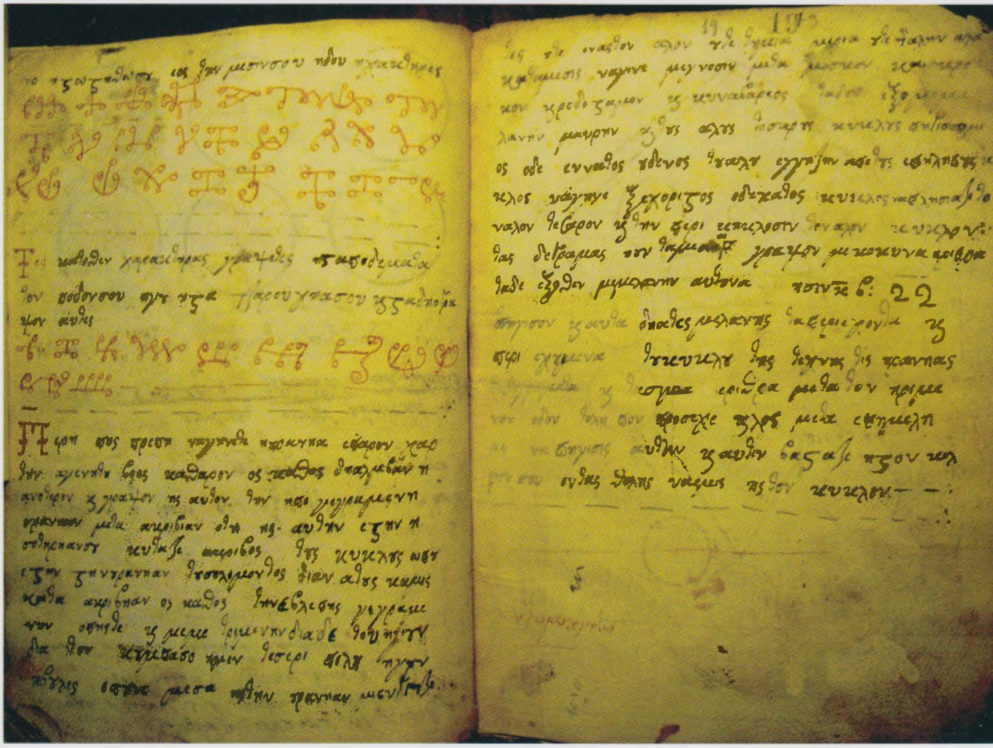

Figure 54: Atheniensis 115, folios 18v-19. The signs for the covering of the lamen and for the shoes.

Write the following signs on a white and clean linen or cotton cloth, with which you must cover the lamen. That is to say, when you put the characters on your chest, cover them with this piece of cloth [f.18v] <that must extend> from your chest to your waist. Behold the characters: [signs]

Draw the following characters on your shoes or boots. Draw them on both: [signs]

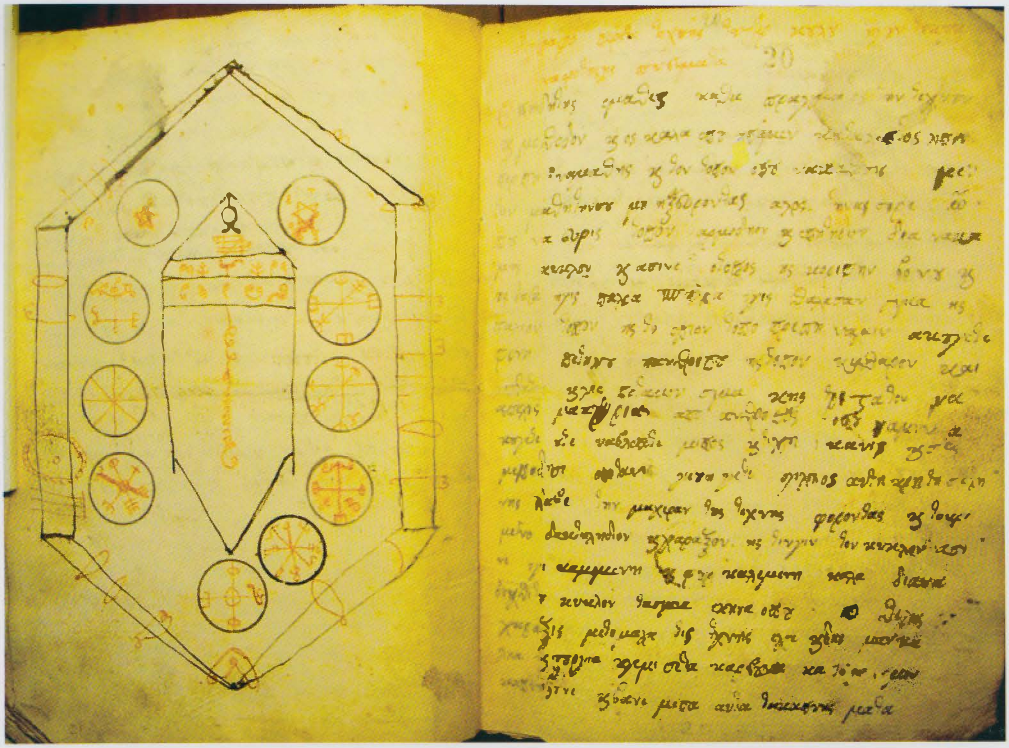

Figure 55: Atheniensis 115, folios 19v-20. The lamen of Solomon.

Concerning the construction of the lamen

Take a blank unborn calf's parchment, as we have instructed before. Draw the following lamen with accuracy, since your deliverance lies upon it. Observe the details of the circles in this lamen of Solomon and draw them accurately as seen below, measured with a compass. The four circles, that is to say the seals, must not touch [f. 19] each other, nor touch the two sides of the circumference. The inner parts must be drawn carefully, with musk, saffron, rose water and cinnabar, but the outer parts must be drawn with black ink. Draw the other four circles in a similar way. Make the ninth circle at a distance from the other circles and separate from them. Make the tenth circle near to the other four circles, as well as to the circumference of the previous one. Draw the lines, that is to say the inner parts, with red ink and the outer parts with black ink. These signs are twenty two. Use black ink to draw <the lines that> encompass and are encompassed in the lamen of the art. However, all letters and signs must be red, as instructed. Be very careful to make the seal accurately. You have to wear it on your chest when you are going to enter the circle. [f. 20]

Here I write about the art of the circulum or circle, in order to interrogate spirits

And now that you have learned the art and the method of each instrument and everything is discussed in detail, it remains for you to learn about the place where you <are going to> stand with your apprentice, about which nobody else must know.

Go find a proper place to trace a circle. Let the place be at the peak of a mountain, in the woods, in an ancient cave, near the sea, at a place where neither the crowing of a rooster nor the voices of men can be heard, at a pure and trackless place, near a river, or near a meeting of three roads. It has to be far from people, where nobody can hear or see, in order not to be obstructed by anybody.

When the Sun goes opposite the Moon, put on the aforementioned ring, take the knife of the art and trace the circle on the ground. The ground must be flattened and well swept, in order to receive the signs of the circle that will be traced with the knife. You must have two braziers, new and clean. Fill them with lit charcoals that are not smoking, and place upon them the following incenses: [f. 20v] aloe wood, fragrant costus, cloves, nutmeg, saffron and fragrant frankincense. Moreover, add some water lily, nigella, root of daffodil and blood of a man that was killed undeservedly.

After the censing, take the knife of the art at once and trace the circle inside and the square outside. Allow enough width and length to contain two persons. Make the gate just enough for somebody to go in and out. Let the gate be towards the south and be careful not to step upon the letters of the gate when you go in and out.

Let the Moon be at its fourteenth day. If this happens at night, you must have a lantern and tapers, so that you can read the conjurations without the candles being extinguished by the spirits. But if you do this at daytime, you need no lanterns, nor tapers. The circle is the one depicted below. Think well, in order not to fail in your aim.

[f. 21] *Concerning the ring of the art*

Take pure and virgin wax and make a ring to wear on your right <index> finger, after you coat it with virgin parchment. Write the following twelve names upon the parchment with the pen and the ink of the art. Behold the names:

Lon, Sabaoth, Bionia, Ēlogē, Ēaōa, Ēasou, Our, Eoa, Ageneōu, Gouneōu, Ēoustrou, Outoēn.

The ring: [Image of the ring]

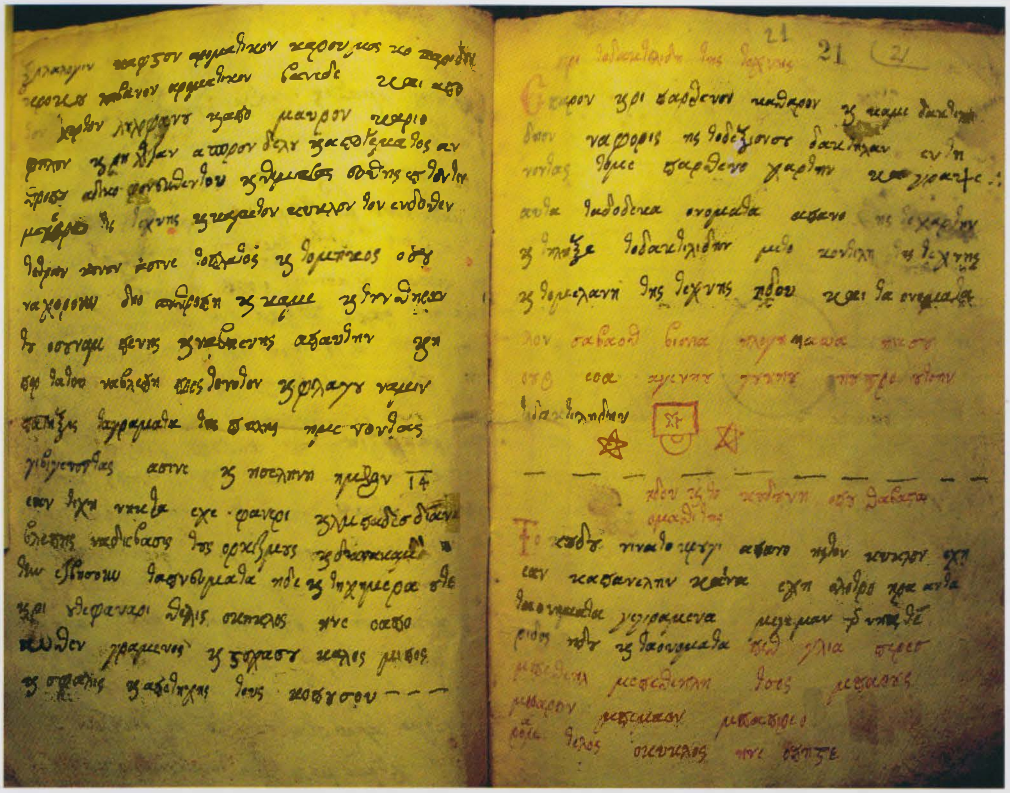

Figure 56: Atheniensis 115, folios 20v-21. The image of the ring of the art, among two pentagrams.

Behold the bell that the apprentice will carry

He must ring the bell inside the circle. He must have a bell with the following names written all around it with the blood of a bat. Behold the names:

> Peth, Glia, Peres, Mpethiēl, Mepithiēlē, Thsos, Mparous, Mparon, Mpimaon, Mpapirion, Khaē, Rhoam.

The circle is drawn on the next page [see Figure 57]. [f. 21v]

[Image of the circle]

[Inside the circle, upper part:] The place of the magister

[Inside the circle, lower part:] The place of the apprentice

[Around the circle, beginning from the left:] Mēlia (pentagram) Anaelion (pentagram) Kaubis, Astkooni (pentagram) Askaale

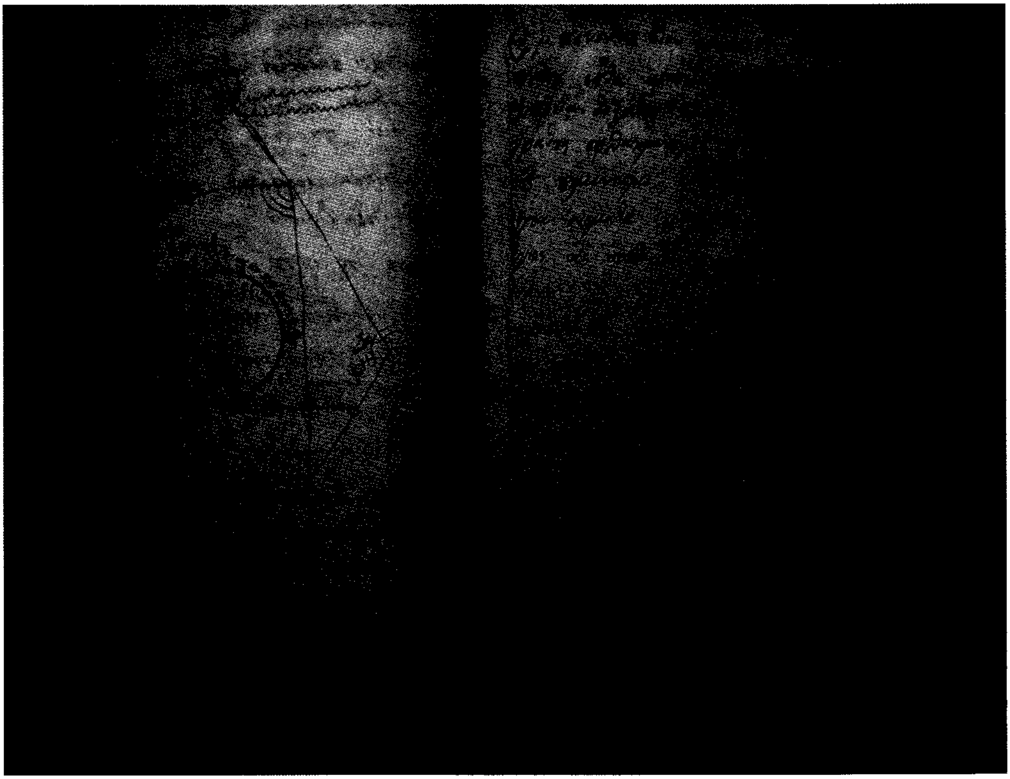

Figure 57: Atheniensis 115, folios 21v-22. The circle of the art.

[f. 22] When you enter the circle, take your time. Then turn your face to the East. First of all praise God and recite the following Psalms: "I will lift my eyes", "Hear my prayer, O Lord" and "The Lord is my shepherd."[5] Then, start reciting the graceful names of God almighty:

> Holy, holy, holy Lord Sabaōth, the heaven and the earth are full of thy glory, hosanna in the highest, blessed is he that cometh in the name of the Lord, hosanna in the highest. Lord God, holy, almighty, whose height of divinity nobody can comprehend, I beg your holy name, grant me, your servant, the grace so that I will manage to subdue and agitate the spirits of the demons and make them fall before my feet, in the names:
>
> Elelogē, Elogē, Adonagē, Melekh, Sadagi, Babi, Tetragrammaton, A[lpha] and Ō[mega], Beginning and End, Ēoseph, Mpesel, Askhas, Rhab, Mpalatēn, Alētos, Sel, Arepa, Agioth, Demouth, Nēsour,

[5] Psalms 121, 102 and 23 respectively.

Adamsor, Lagis, Mēla, Philous, Phēlas, Ana, Abouna, Rham, Pēram, Mpi, Lamzou, Ēalem, Lēth, Atagi, Enktha, Elzephēres, Pharin, Phaka, Phanē, Sigila, Ēarougē, Kara, Mparoukh, Onta, Iloēm, Emator, Abrasas, [f. 22v] Athētiel, Keom, Pial, Amon, Amounameth, Oudad, Diamot, Dakhē, Dama, Pēnath, Ēarath, Sēmkha, Porath, Okyenl, Tētagi, Oiron, Or, Tisa, Amous, Taēr, Atdath, Dēdē, Maēkē, Binira, Elal, Ia, Ka, Ougemakh, Mparoul, Bieles, Parkhēel, Simeol, Malkhadeel, Adonel, Khaē, Ata, Eloēm, Ora, Amita, Rabikhanoun, Elēon, Tetragrammaton, Graphonton, Elean, Elath, On, Nabar, Mapēr, Ana, Abouna, Ēnoun, Kaēam, Leodam, Khaē, Bakon, Zēblaton, Agi, Ia, Zagdon, Damane, Eloa, Eloēm, Eloēm, A[lpha] and Ō[mega], Beginning and End.

I conjure you, spirits, by God who is seated upon the Cherubim, to whom the whole world, visible and invisible, obeys. I conjure you, demons, come before me. Wherever you may be, whether on a mountain, on a hill, on a ship, in the sea, in a cave, in a river or anywhere else, I conjure you to come very quickly at this hour, outside this circle. I coerce you and command you by God, whom the Angels, Principalities, Thrones, Dominations, the full of eyes Cherubim and the six winged Seraphim are serving and not ceasing to cry and say: "Holy, holy, holy Lord Sabaōth, the heaven and the earth [f. 23] are full of thy glory, hosanna in the highest, blessed is he that cometh in the name of the Lord," in order to appear before me, wherever you may be, without harming me, without doing any evil to my soul and my body, and appearing in a human shape and form.

I conjure you, Denas, Kontastor, Tzitzanēel, Khalēkeel, Orapaēl, Loumpēel, Loutzipher, Berzebeoul, Asmedaē, Ornil, Pagarith, Garpa, Ezimmistraos, wherever you may be, come here quickly, at once, eagerly and indefatigably; because I conjure you, spirits, by the heaven, by the earth and by the holy mysteries of God.

I conjure you, spirits, by the seven planets and by the seven metals of this heaven, wherever you may be, come before me at once, without delay or tardiness. I conjure you by heaven, by the earth and by the rivers, wherever you may be, come here without delay.

I conjure you, spirits, by the great commander-in-chief Mikhaēl. I conjure you, spirits, by the great commander-in-chief Barakhēel. I conjure you, spirits, by the great Phamothēel. I conjure you, spirits, by the archangel Ourouēl. I conjure you, [f. 23v] spirits, by the two archangels Gabriēl and Rhaphaēl, come here very quickly, immediately.

When you say these words, watch carefully the four parts of the world. Then, something like a cloud will arise. Have courage and do not hesitate, but conjure them, reciting:

> I conjure you, spirits, by the heavens, by the winds, and by all these conjurations to you. I conjure you by the holy of holies, come before me eagerly, without scaring me and without harming my soul or my body, in a calm human form, gentle, fragrant, agreeable, without dread.

And when they start coming and approaching you, put your right hand on the lamen on your chest, your left hand pointing to the earth. And when you hear a disturbance among the spirits, recite these names:

> Parakēr, Damabēel, Peralkil, Beralēel, Okhdriel, Bathēkale, Noramiel, Alphēel, Rhoumpēgel, Rhiraphimiel, Ampouna, Rhaginil, Staphanēl, Adoukēn, Donēlēel, Morggēlēn, Sataralēn, Bouraleēl, Elmigi, Ēeth, Daririn, Rhasaēl, Rhasaēm, Ilerēm, Alaphagi, Tegi, Aranēel, Sadēel, Emaēl, Mētēkeō, Rhegilēn, Anaēl, Ēsmiēl, [f. 24] Rhasiel, Rhedonabēl, Mperasem, Alēerak, Dakton, Mpanēel, Kairinēel, Alablēel, Parimpēel, Alanēle, Amēnim, Bathēky, Pelēroua, Mērak, Aren, Ephaēl, Kyradakhē, Mperael, Amēel, Mephēorel, Kanagi, Peranēel, Krenabēel, Ēatael, Akhēel, Alamiel, Rhakhēel, Amphēel, Takhēl, Ieleoul, Matage, Oukhaē, Anaranare, Zesime, Zeaourdiel, Aoule, Alemprane, Kouranēel, Ou, Dolēel, Elmigi, Aouraat, Ēaphil, Amiriel, Rhamiel, Sarael, Asphiel, Kourpanagilēn, Motareēl, Obel, Moulomiēl.
>
> King of the East, ruler of the four kings, I conjure you in the aforementioned names; come quickly before me by the power of these names; you first, Asmodaē, together with your escorts and your companions.
>
> By the power of the God of Abraham, the God of Isaac, the God of Jacob, in the name of the God of Israel, I conjure you, who fell from heaven. First I conjure and coerce you, whose name is Asmodaēs, by Him who [f.24v] shall come to judge living and dead, whose appearance shall change the heavens and make the stars fall. I conjure you by the trumpet that shall be sounded, calling for the second coming. I conjure you, Lotropheres, I conjure you Astathor, I conjure you Berzeboeul, I conjure you Asmadegi,[6] the ones who have the first thrones among the demons, come before me from the four parts of the world, wherever you may dwell and wherever you may be; <come> pleasantly and calmly, without scaring me, without harming my soul and my body, without a

[6] All four names of the demon kings are corrupt.

> second thought and in a true human form; do at once what I want, eagerly and indefatigably, for this is the reason I came here.

When you say the above, you will see that demons are coming like a gathered regiment. Remain within the circle. They will come close to the circle at once, but they will not be able to enter. Do not move from your place, but remain there courageously and bravely, and command them to do what you want. At first ask them to tell you who their master is. And when they show him to you, tell them to take an oath on his head. Then, he must [f. 25] take an oath on his reign, on his royal garb and on all his offices to be subject to you and at your service.

If you want to send him to disturb a rich man, in order to love you, say the conjurations as follow

> I conjure you, powerful and mighty demons who have the authority to do everything you want. I conjure you by the power of Lord Sabaōth Adōnai, who is the God of Abraham and the God of Jacob, who chose Israel among all the races and nations and granted them the divine mysteries. I conjure you by Him who spoke to Moses and gave him the Law on Mount Sinai. I conjure you by the bright God, whose wisdom is uncountable, whose brilliance is incomprehensible; who brought ten plagues upon Egypt and led his people out. I conjure you by the power of God who divided the Red Sea by means of a rod when Moses ordered it so, in order to lead his people through it. I conjure you by the dreadful power of God, by which the Lord [f. 25v] saved <His people> with a strong hand and with a stretched out arm. I conjure you, spirits, by the holiness of the Tabernacle of God and by the tables written by the finger of God. I conjure you, spirits, demons, by the Table of Showbread of the holy Altar, by the pot where the manna is stored, by the holy of holies, by the chants of the holy angels and by the praises of the priests. I conjure you by <the faith> that Abraham the Patriarch had, by the service of Melchizedek the Just and by the order of Aaron.

> I conjure you, demons who conceal fornication, who bring love and devise love potions for men and women. I conjure you by the aforementioned conjuration, I coerce you and I seal you, do not be late, but to go quickly to such and such a person, take possession of his heart and turn his thoughts and his mind to me, so and so. Let him not think of anybody else in the world, either his father, his mother, or anybody else, a woman or a man, a brother, a friend or anybody else, but let him

think of me only. Make him love me deeply and strongly, not to forget me, so that he will not be able to eat [f. 26] or drink. Let him come and find me at once, wherever I may be, and let him think that there is no sweeter and better submission, but only to me. Leave near him the demons who will teach him night and day, unceasingly filling his eyes with desire, his feet with swiftness, his mind with insatiability and his royal veins with invincibility. And let him come and find me, wherever I may be. Do not loaf, do not delay, but go quickly, the sooner you can.

Another conjuration, for a treasure; if you want to send them in order to bring you a treasure, conjure them as follows

By the dreadful and invisible throne, by the praises of the holy guardian angels Mikhaēl, Gabriēl, Ourouēl and Rhaphaēl, by the divine Cherubim and Seraphim, I conjure you, demons. In the name of the Four Lettered God, that is Aglaē, Igla, Ētaaglagi, Aglaor, Adonagi, I conjure you, demons. I conjure you, I coerce you and I seal you, by the grace of all kings, by their crowns and by the chrism of the Holy Spirit with which the prophets were anointed. I conjure you, demons, by the mysteries of the holy churches, [f. 26v] by the visions of the holy prophets, by the grace of the three holy children Hananiah, Azariah and Mishael, and by their holy prayer that caused the fire of the furnace to die out and to be transmuted into dew, during the reign of Nebuchadnezzar.

I conjure you, demons, by the prayer of Elijah, by his zeal and by the desire he had towards God. I conjure you, the first among the demons of darkness, who among your regiment are named 'magisters,' Berzebeoul, Asmedaē, Astaroth, Loutzepher. Go at once, at this very hour, and bring me a treasure and a great fortune that is hidden in a secret place, that is to say, pure gold and precious, beautiful stones. Then, go again for a second time <and bring> beautiful gold that is favored by people, not imaginary, not illusionary or made by any evil device, <but that is> true and most pure, without any deceit or fraud. Let you have no authority to take it back from me, but let it remain with me, firmly, strongly and securely. And if I would give to anybody <something from it>, let it be not imaginary [f. 27] or illusionary. Let this treasure of gold be carried by the greatest, fastest, most skillful and strongest of you all, and let him adorn <with it> the place I want.

And you shall see them going to bring you whatever you want.

The end of this art.

Behold another art

It does not resemble the first one, neither in the procedure, nor in the lettering of the names. Study them both and use the procedure you want, because the other one is of another magister. The first one belongs to a different magister from the second. There are also other differences, cited on the previous pages. Use the method you prefer. Prepare also the first lamen, the one that contains the twenty four circles and is cited in the first book. Draw it on an unborn calf's parchment. Wear it on your chest with the names we wrote. Write the characters above and below.[7]

You must have a place prepared, a house free from distractions and hidden. Wash your body <every day>, from the eleventh day of the Moon until the fourteenth day and a half. If it <the invocation> falls at night, you must have lit tapers [f. 27v] in lanterns.

Anoint your entire body with pure musk, asafoetida, cloves and water milfoil. Grind them, mix with rose water and anoint your body. Then, put on the new garments of the art, censed with pure frankincense. Put on the headdress, the shoes and the stockings. Trace the circle with the knife of the art, then take the lamen and put it on your chest.

You must also have four little braziers. Put inside them the following substances: *Stēratzon*,[8] calamint, styrax, nigella oil - this is the oil of the black cumin - aloe wood ashes - this is powdered oud[9] - spikenard, saffron and nutmeg. Put them into the little braziers to be censed.

Enter the circle when the Moon is opposite the Sun, at the fourteenth and a half day of the Moon, and recite the conjurations towards the four directions of the world. You will see men coming, and they will also have their king among them. Conjure them and say what you want to do.

[f. 28] *Conjuration of the East*

O you, spirits of the East, Loutzipher, Peltzateēth, Phatagi, Gagasi, Sabalonod, Palakon, Periorath, Orikor, Nagi, Ornēas, Abelkhe, Bēnage, Lampores, Paraton, Bokarpan, Noskelēs, Lēkotas, Plēxtephra, Ōperal,

[7] This passage is inserted by the scribe instead of the normal beginning of the third part, since the latter was placed earlier by mistake.

[8] Unidentified. As in the same manuscript (f. 36) it is also written as *styratzon*, it may be a corrupt form of 'styrax,' cited together with its correct form.

[9] The scribe seems to realize that the addition of aloe wood ashes to a perfume is peculiar, so he tries to interpret the ashes as powder.

Mēarer, Kyonas, Laesir, Lapēte, Mēgadel, Mentephron, Kynēpro, come, come, come, come here within an hour. Do not delay, wherever you may be.

Conjuration of the North; Kountogou[10]

O you, spirits of the North, Askodai, Leotaph, Troibol, Gamphaēs, Anapokh, Louphas, Bagoakh, Enath, Galos, Bēara, Kynopex, Makhoth, Tartarouēl, Ēamarpha, Ablēkou, Sabadēod, Damourouph, Ēgegoulas, Barsaphēala, Artisoul, Pesēdon, Kynakhas, Akouēraph, Rhēxēouda, Moukhou, Methou, Driakonta, Azēbou, Abēzouth, Mēesir, Sphindorap, come, come, come, come here, wherever you may be. [f. 28v]

Conjuration of the West; Rumeli[11]

O you, spirits of the West, Astarōth, Belbēs, Koutael, Nēkote, Saptora, Phbokēl, Mēretos, Armētēs, Mebioul, Plolakhe, Albaperx, Pharagiel, Nouapokh, Nēprodoukh, Basegor, Arkygi, Ēaper, Meladous, Banakhos, Oroēl, Ēamboum, Traxdatē, Oprinas, Bodēmēl, Ēkēsyōr, Sablēker, Phēstisiker, Bilerou, Akhthiokh, come, come, come, come here, wherever you may be.

Conjuration of the South; Lotostan[12]

O you, spirits and demons of the South, Berzeboul, Akaēl, Akhogisth, Rēx, Thelou, Ēphal, Mēanēth, Ephēpta, Mētoar, Kariter, Hēpoltagi, Lestrētho, Kathēthoul, Bēodon, Malēskar, Palēskax, Bilioul, Pēgiab, Gaabēoul, Ēsginel, Rhede, Poon, Lamēoul, Damasin, Hēperēēpar, Oukas, Latzētan, Pote, Tharmi, Labēkos, Outēkai, Ēthapson, come, come, come, come here, wherever you may be. [f. 29]

This great conjuration is recited then

I conjure you, I coerce you, I bind you, I curse you and I seal you in the

[10] Unidentified word, maybe a regional name.

[11] Rumeli (*Rhoumelē*, transliterated in Greek) is the Turkish name for the southern Balkan regions of the Ottoman Empire, meaning "the land of the Romans." *Anatolē*, the East, apart from its general meaning of the eastern point of the compass, was also the Greek name for Asia Minor.

[12] Unidentified word, maybe a regional name.

following names of God: Rhoukh, Ata, Aphorekh, Okhtzēel, Akai, Enoou, Tetragrammaton, A[lpha] and Ō[mega], Beginning and End, Lagriton, Aginon, Ekhikon, Otēē, Tzomous, Artaēr, Lētaou, Kikarmer, Ēlaē, Adonaē, Nylē, Elege, Ēale, Skandikē, Ēala, Ēalke, Saraoth, Outh, Orēx, Ognkaix, Oukheuthanathon, Aēna, Bēsiou, Sabaoth, Ēsta, Zepēone, Arphatzkyk, Teon, Eelēon, Adone, Phigiton, Agel, Azēmol, Gia, Giekrion, Ēorokh, Anan, Pounam, Esougi, Eptēon, Ougakh, Mērason, Sinagro, Sina, Elogi, Alke, Arpheon, Alpra, Geneton, Graēmon, Egloa.

In these names I conjure you, spirits and demons of the four parts of the world, to materialize, to assume a meek and beautiful human form, and to come before me, in order to do what I want.

I conjure you, I bind you and I curse you in the names of God, by the honorable and dreadful name Rhentēren and by the great, magnificent and glorious name of the Lord Semēphora. Be fearful [f. 29v] and bashful of the following names: Kasia, Sionia, Bonia, Galgala, Rhanogia, Doderia, Amnouēa, Rhentēēa, Phelamēa, Seginia, Garia, Rhoathia, Thelamias, Hadosion and Harion.

O you demons, appear to me at this hour and do not disobey me, in the honourable and holy names of the Lord: Agla, Aglagē, Aglata, Sithon, Elēge, Lamikh, Tetragrammaton, Isaak, Baldēmēlas, Silael, Anage, Ēlabolem, Ladelegi, Tzotzēe, Arou, Ata, Adonagē, Arnekta, Palatē, Sēamoul, Abrazkō, Lēkhaēl, Amēstēkon, Siamoul, A[lpha] and Ō[mega], Beginning and End. I coerce you, I constrain you and I bind you by the holy angels Mikhaēl, Gabriēl, Ourouēl, Rhaphaēl, Pesiphaēl, Giamiēl, Ladodoēl.

After this conjuration you will see a regiment coming. Have no fear, but tell them to stand outside the circle. Honor them and say: "Welcome, welcome".

Conjuration

I conjure you in the names you heard to do such and such.

Ask them whatever you desire. And after they do what you want, give thanks to them, [f. 30] and say:

In the names you heard, do not harm me or my apprentice, but go in peace.

Behold their license to depart, in order to banish them

I order you and I conjure you by the Cherubim, by the Seraphim and by the nine choirs of the angels; by Bakhēēl, Pēmēkhaēl, Ēgekaēl, Kasastaēl, Serieil; by the Archangels, Angels, Powers, Principalities, Full of eyes and Dominions; by the archangel Lakhēbēēl, by the archangel Azakiēl and by the dreadful names you have heard, do not cause me any harm when I am either asleep or awake, do not cause any harm to my apprentice, but go in peace. And when I need you again, come eagerly and quickly.

The end of this art.

Appendix

Chapter analysis of the manuscripts of the *Magical Treatise*

Part I: A Method for Talisman Construction															
1. Title and introduction		H	T	P		D	M			P2	P3				
2. Talismans attributed to the planetary hours or to the seven days		H		P		D	M	A	G		P3				
3. The prayers of the planets		H	T	P		D	M	A	G	P2		P4	B	A2	B3
4. General information concerning the signs of the zodiac		H							G						
5. Talismans attributed to the twelve signs of the zodiac	N	H		P				A			P3				B3
6. Talismans attributed to the days of the Moon								A			P3		B		
7. An electional astrology passage concerning the position of the Moon		H						A			P3		B		
8. The rule of the head and the tail of the dragon								A					B		
9. Predictions related to the dragon								A	G				B		
10. The seven planetary images								A			P3		B		
11. Conjuration of the angels		H		P			M	A	G	P2		P4	B	A2	B3
12. Prayer to God Almighty									G	P2		P4			
13. Angels and demons of the hours or of the days		H		P	M2		M	A	G	P2	P3	P4	B	A2	B3
14. Planetary incenses, characters and seals		H						A		P2		P4	B		B3
15. Planetary alphabets								A				P4	B		B3
16. Planetary inks, parchments, characters and incenses		H					M	A			P3		B		B3

Part I: A Method for Talisman Construction

17. Zodiacal herbs							M								
18. Planetary herbs		H					M		G	P2					B3
19. The knife of the art		H		P				A	G				B		B3
20. The reed pen of the art		H		P				A					B		B3
21. The quill of the art		H		P					G						B3
22. The virgin parchment		H		P				A	G			P4	B		B3
23. The unborn parchment		H		P				A				P4	B		B3
24. The blood of a bat		H		P											
25. The blood of a swallow		H		P											
26. The blood of a dove		H		P											
27. The blood of an ox		H		P				A					B		B3
28. The virgin wax		H		P				A					B		
29. The virgin clay		H		P				A					B		B3
30. Electional astrology passage concerning the Moon		H		P											

Part II: The First Method of Evocation						
31. Observations, confession, bath, garments and fast	H	P				
32. The crown	H	P				
33. The lamen	H	P			B	
34. The ring	H	P	A	G	B	B3
35. Gloves, cloak, shoes and cotton cloth	H	P			B	
36. The circle	H		A		B	
37. The prayer and the three conjurations for the appearance of the spirits	H				B	B3
38. Conjuration for love	H				B	
39. Conjuration for a treasure	H				B	B3

Part III: The Second Method of Evocation						
40. Observations, fast, garments and lamen	H		G		B	
41. The circle	H	A	G		B	
42. Conjurations of the four quarters	H	A	G	P4	B	B3
43. General conjuration	H		G	P4		

Part IV: Miscellany of Occult Techniques											
44. Spirit imprisoning in a bottle		H				A		P2			
45. Evocation of the Lady of the Mountains	B2		V								
46. Evocation of the black demon	B2					A				B	B3
47. Water pot divination		H				A	G		P4	B	B3
48. Bottle divination	B2	H				A				B	
49. Water divination (version I)	B2		V	P	M2						
50. Water divination (version II)				P	M2						
51. Water divination (version III)						A			P4	B	
52. Divination by means of basin, kettle and glass	B2		V	P							
53. Copper bowl divination	B2		V								
54. Mirror divination	B2	H									
55. Crystal stone divination	B2		V	P	M2						
56. Divination by means of an egg	B2		V								
57. Fingernail divination	B2									B	
58. Necromancy	B2			P	M2					B	
59. Invisibility		H				A			P4		B3

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